



THE JOURNAL OF THE MOSCOW PATRIARCHATE

1973

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THE PATRIARCH'S VISIT TO KIEV



His Holiness Patriarch Pimen with hierarchs and clergy of the Ukrainian Exarchate
Divine Liturgy in the sanctuary of the Cathedral of St. Vladimir, Kiev, December 1

THE JOURNAL OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ»

50th Anniversary of the USSR

At the Reception in the Kremlin

On December 22, 1972, the Central Committee of the Communist Party of the Soviet Union, the Presidium of the Supreme Soviet of the USSR and the Government of the USSR gave a reception on the occasion of the 50th anniversary of the formation of the multinational state of the Union of Soviet Socialist Republics. His Holiness Pimen, Patriarch of Moscow and All Russia, Metropolitan Aleksiy of Tallinn and Estonia and Metropolitan Yuvenaliy of Tula and Belev, permanent members of the Holy Synod, attended the reception on behalf of the Russian Orthodox Church.

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A Message of Greeting from the General Secretary of the CPC Dr. Karoly Toth to His Holiness Patriarch PIMEN

On behalf of the Christian Peace Conference we warmly congratulate Your Holiness on the outstanding occasion of the 50th anniversary of the formation of the Union of Soviet Socialist Republics, whose Government and people stand unswervingly for peace in the whole world, making the strivings for peace and justice of the people of good will of other countries and nations real and successful. The Soviet Union has won deep love and gratitude, and is an inspiring example in the struggle for social justice and independence of

other nations. The fifty-year history of the Soviet Union has proved that it is a reliable bulwark in the building of durable and just peace on earth. We are happy to note that in the great family of the Soviet peoples there exist favourable conditions for the Christian peace movement and that the Russian Orthodox Church headed by Your Holiness is successfully carrying out the commandment of our Lord Jesus Christ for peace.

With my deepest respect and love

KAROLY TOTTH

Prague, December 21, 1972

A Message of Reply from His Holiness Patriarch PIMEN to Dr. Karoly Toth, CPC General Secretary

I cordially thank you, beloved brother in Christ, for your kind wishes for the 50th anniversary of the formation of the USSR and for everything you have expressed in your greetings regarding our dear Motherland. Our people have met the wonderful jubilee of the Soviet Union, a truly international holiday, with a feeling of profound satisfaction. Our believers are deeply satisfied to know that their work is part of the general effort exerted to establish durable and just peace and fruitful coopera-

tion among all peoples. We highly appreciate the peace-making efforts of the Christian Peace Conference and we shall continue to take an active part in its work which finds the most positive response in our Churches.

With my prayers for success in your work and the almighty blessing of God

I remain with love,

Yours in Christ,

PIMEN, Patriarch

of Moscow and All Russia

Moscow, December 27, 1972

The Notification Charter of Patriarch DIMITRIOS and Patriarch PIMEN's Reply to It

**TO HIS BEATITUDE PATRIARCH
PIMEN
of Moscow and All Russia**

Most Beatific and Holy Patriarch Pimen of Moscow and All Russia, beloved brother in Christ, and Fellow-Minister in Christ, Your Holiness, we cordially greet and embrace you!

Through the unspoken will of God

worshipped in the Holy Trinity and the canonical decree of the revered hierarchy, we have commenced on the 18th of this month, the day of our enthronization, the guidance and administration of the Holy, Apostolic Patriarchal and Ecumenical Throne having succeeded His Beatitude and Holiness Ecumenical Patriarch Athenagoras I, who has headed it for twenty

years devoutly and according to God's will and who has lately passed into the arms of our Lord. With brotherly love, canonically and according to the tradition in the Great Christian Church, we are notifying through our Message of Peace the archbishops, brothers in Christ, the Most Holy and Beatific Patriarchs and Primate of the Orthodox Autocephalous Sister Churches. My best wishes may God grant them strength! Having thus satisfactorily begun relations in Christ with the above-mentioned Primates of the Holy Churches through them with all bishops of the Holy Orthodox Eastern Church, fully administering the word of God, we first of all profess in common the holy and immaculate Orthodox Faith as it was bequeathed to us by the Lord through His Holy Apostles. This Faith was formulated and explicated by the God-loving Fathers and Teachers of the Seven Ecumenical Councils, established and inspired by God, the faith in which we shall admonish the believers, vigilantly protecting them from evil, false or blasphemous teaching. As to our thoughts and intentions regarding the administration of this Great Church of Constantinople, we fully acknowledge that to this service, which we have undertaken at the holy will of God and insistence of our brothers, we bring nothing but a desire to know "...what is that good, and acceptable, and perfect, will of God" (1 Thim. 12. 2) to serve and guide Christ's Church well, fully respecting the age-old apostolic tradition existing in our Orthodox East, and in close collaboration with the members of our Holy Sacred Synod, to whose judgement we shall listen with respect. Speaking of our great responsibility in connection with our duty and obligations before this most exalted throne, of honour, seniority, and leading position originating in the splendid system of the Orthodox Churches, we assure our brothers before our Lord, that this sacred task shall be to maintain and strengthen by all means the unity of love among the fraternal Churches, necessary for joint consideration, discussion and implementation of difficult questions and problems of all-

Orthodox and all-Christian significance and concern, as well as to unite and coordinate all the forces of all our Holy Orthodox Church for the successful fulfilment of her sacred and peace-making mission in the world. The duty and obligation of the Orthodox Church are to do all in her power to assist the cause of strengthening and consolidating the solidarity, love and peaceful coexistence of nations and peoples by instilling a feeling of mutual love and fraternity for peace and the Kingdom of God on earth.

In particular, we are exerting every effort and endeavour to further the sacred cause of summoning the Holy and Great Council we are working for and to bring about communions and contacts with other highly esteemed Christian Churches and confessions of the West and East continuing in this to follow the line, approved by all Orthodox believers, taken by our departed predecessor who has done more than anybody else for inter-Christian unity in the Orthodox meaning of the word. Separation has weakened the Church of Christ. The continued division is a sad fact in the religious life of Christians. And lastly, the cooperation of the Orthodox with the World Council of Churches will grow stronger, if Orthodox presence and witness become more evident.

And for this end we beg Your Holiness, with brotherly love, to help and support us in everything; to remember us lovingly in your prayers so that the Heavenly Creator and Helmsman give us strength to fulfil this task, which is good in the eyes of the Lord; to keep the holy pledge, and to observe the commandments strictly.

Assuring Your Holiness that we, on our part, shall always help you in need, we wish you good health in body and spirit, to be blessed with numerous good and redeeming deeds in guiding the Christian flock entrusted to your wise care.

Embracing you again with a holy kiss, we remain with brotherly love and respect,

Your Loving Brother in Christ,

DIMITRIOS of Constantinople

July 28, 1972

**TO HIS HOLINESS DIMITRIOS I,
Archbishop of Constantinople the
New Rome and Ecumenical Patriarch**

Your Holiness, dear bishop most holy in Christ, brother beloved in God and fellow-servant of our Humility!

With grateful thanks to God our universal benefactor and with brotherly joy at receiving the Charter of Notification from Your venerable Holiness, through which, in keeping with the honoured custom existing since times of old in the Holy Christian Church, Your Holiness lays down the blessed beginning for brotherly communion in Christ for the whole Plenitude of the Orthodox Church. In this missive we send to you, our brother beloved and most welcome in God, our mutual brotherly embrace and greeting and extend the hand of brotherly communion on the unshakeable foundation of the Orthodox faith inviolably upheld by us, committed to the treasure-house of Christ's Church by the holy, glorious and most praiseworthy Apostles, eye-witnesses and recorders of the Word, the Cornerstone of our hope not hewn by human hand, sealed by the God-inspired deeds of the seven Holy Ecumenical Councils and perfectly preserved in the observance of the Church from perfidious deformations and false distortions.

It was with pleasure that we took note of those principles which Your Holiness intends to follow in relation to the government of the Church of Constantinople showing respect for the conciliar tradition that has existed in the Orthodox East from time immemorial.

It is also indisputable that your service as Primate to the Church of Constantinople places upon Your Holiness the duty and obligation of great responsibility, that are also borne by the Primates of the other Local Churches in the service of uniting the whole Plenitude of the Orthodox Churches, that magnificent and active harmony of Autocephalous Orthodox Churches, as you, Your Holiness, described it, Churches inalienably possessed of equal rights, independently self-governing within the confines of their own jurisdiction and fruitfully

developing on the basis of their own particular traditions, but zealous, endeavouring to observe the unity of our common Orthodox hope, that imperishable pledge of our future inheritance of the Kingdom of Heaven and creating irreproachably the brotherly union of love and peace on earth in this age. But this duty and this obligation to serve this unity will not prove for you, we are convinced, a burden beyond your strength, for its weight is equally shared by the whole Orthodox brotherhood of the Churches together at one in their diversity and diversity in their unity, but always respecting and honouring the right and freedom of each brotherly Autocephalous Church and honourably sharing and indefatigably bearing each other's burden in their common striving towards salvation. We too subscribe to the utterance of Your Holiness to the effect that the common endeavour of the Sister Churches should be aimed not merely at the solution of questions and problems of pan-Orthodox and all-Christian importance, but also at the fulfilment in the world of the God-ordained peace-bearing mission of peace, justice, brotherhood and love between all men. In this mission the Church, faithfully fulfilling the commandments of her Apostle and High Priest (Heb. 3. 1), commandments concerning love and self-sacrifice, opens her heart to the whole of the human race, sharing its joys and hopes and taking up its sorrows and grief. And we in all good will intend henceforth, as hitherto together with the whole of the Plenitude of the Orthodox Churches to direct our efforts, joining them to those of all men of good will to the reestablishment of just relations and the consolidation of peace between peoples.

Turning to the problem of the future development and strengthening of fraternal ties within the Plenitude of the Orthodox Churches and the indisputable solution of urgent International Orthodox questions bearing upon the liturgy, ecclesiastical law and practical policy, and also to the immediate tasks before the Orthodox ecumenical effort, blessed brother, we add our voice to your due praise for this endeavour and in brotherly love sha

sociate with it our work for the protection of the sacred cause of the consecration of a Holy and Great Pan-Orthodox Council which will complete and further the traditions of the Ecumenical Councils of old and crown solemn triumph the twelve centuries that have elapsed since the last of these was convened in 787, thereby possessing unique and enduring significance for the whole of the Christian world. This places upon us the necessity (Cor. 9. 16) of carrying out the most painstaking preparations for this pan-Orthodox assembly, a comprehensive and minute investigation of the problems to be discussed and the elaboration of positions mutually acceptable for the Local Churches, attempting the while to seek the things which are Jesus Christ's (Phil. 2. 21). At the same time we cannot but lament that to this day the relations between certain of the Local Orthodox Churches there still exist differences of vital moment on important questions of Church practice, which must needs be peacefully and justly settled before it is possible to convene the Holy and Great Pan-Orthodox Council, for this Council must not become a centre of dispute and dishonour but an altar to the glory of God and for the manifestation of His will. It is good, and acceptable, and perfect (Rom. 12. 2).

Furthermore, we cannot but turn our thoughts to our duty to further the cooperation of the Local Churches with the World Council of Churches and all Churches of East and West, so that the Orthodox presence and witness in the Christian ecumenical movement might grow and be strengthened, for we shall always be happy to welcome any manifestation in the movement of the labours of our non-Orthodox brothers to reestablish Christian unity. Once again we extend brotherly greetings to Your Holiness on your canonization as Patriarch of the Church of Constantinople, which has been linked since time immemorial with the Russian Orthodox Church in harmonious relations of brotherhood and common service in the Lord. We

also express the hope that these relations which have grown up in the course of history and borne the test of time will henceforth grow ever stronger and deeper and that our Churches will continue to abide in Christ's love, cherishing the feelings of brotherly sincerity and true love of peace for the sake of the unity of all God's Churches, for the glory of the One Church of Christ and for the triumph of peace on earth.

Assuring Your Holiness of our support in your beneficial aims bearing fruit for Holy Orthodoxy and the whole inheritance of Christ, in the accomplishment of honourable deeds pleasing unto God, in the preservation of the good pledge of faith and piety intact, in the irreproachable fulfilment of the Lord's commandments we wish you a long life in prosperity and peace, perfect and complete in all the will of God (Col. 4. 12). May the ministry which you have received in the Lord (Col. 4. 17) to guide and administer the Christian flock in Constantinople be a sacrifice acceptable, well-pleasing to God (Phil. 4. 18). May God supply all your need according to His riches in glory by Jesus Christ (Phil. 4. 19).

I salute you with the holy brotherly kiss and remain with devoted love in the Lord the true companion in prayer of Your beloved and most welcome Holiness.

**PIMEN, Patriarch
of Moscow and All Russia**

December 29, 1972
Moscow

PATRIARCHAL AWARDS

On November 27, 1972, His Holiness Patriarch Pimen of Moscow and All Russia awarded with a Patriarchal diploma the senior bookkeeper of the Department of External Church Relations of the Moscow Patriarchate, **GRIBKOVA NINA PETROVNA**, for her many years of diligent work for the benefit of the Holy Church.

On December 16, 1972, His Holiness Patriarch Pimen of Moscow and All Russia granted the Mother Superior of the Convent of the Protecting Veil in Kiev, Reverend Mother **RAFILA** the right to wear the Patriarchal cross in consideration of her devotion to her vowed obedience.

The Session of the Commission of the Holy Synod on Problems of Christian Unity and Inter-Church Relations

The Commission on Problems of Christian Unity and Inter-Church Relations of the Holy Synod of the Russian Orthodox Church is working out the issues and perspective plans pertaining to the foreign affairs of the Moscow Patriarchate.

The Chairman of the commission—His Eminence Metropolitan Nikodim of Leningrad and Novgorod; the members of the commission—Metropolitan Filaret of Kiev and Galich, Exarch of the Ukraine; Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate; Metropolitan Antony of Surozh, Patriarchal Exarch of Western Europe; Metropolitan Ioann of Yaroslavl and Rostov; Metropolitan Nikolay of Lvov and Ternopol; Archbishop Vladimir of Rostov and Novocherkassk; Archbishop Mikhail of Vologda and Veliki Ustyug; Archbishop Ionafan of Kishinev and Moldavia; Archbishop Antony of Minsk and Byelorussia; Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department of the Moscow Patriarchate; Archbishop Filaret of Dmitrov, Rector of the Moscow Theological Academy; Bishop Vladimir of Chernigov and Nezhin; Bishop Mikhail of Astrakhan and Enotayevsk; Bishop Nikolay of Mozhaish, Dean of the Patriarchal podvorye in Tokyo; Bishop German of Vienna and Austria; Archpriest Livelyi Voronov, Professor of the Leningrad Theological Academy; Archpriest Aleksey Ostapov, Professor of the Moscow Theological Academy; A. S. Buyevsky, Secretary of the Department of External Church Relations; N. D. Uspensky, Professor of the Leningrad Theological Academy; V. D. Sarychev, Professor of the Moscow Theological Academy; D. P. Ogitsky, Professor of the Moscow Theological Academy.

The Secretary of the commission—Archpriest Nikolay Gundyayev, dosent of the Leningrad Theological Academy, a member of the Department of External Church Relations of the Moscow Patriarchate.

On September 5, 1972, at the Moscow residence of Metropolitan Nikodim, the Commission of the Holy Synod on Problems of Christian Unity and Inter-Church Relations gathered for its regular session. The Eminent Chairman announced the agenda:

1. Discussion of the question of foreign, the so-called Karlowitz, Church schism.
2. Information about the work of the Inter-Orthodox Commission on the Dialogue with the Anglicans.
3. Information about the work of the Inter-Orthodox Commission on the Dialogue with the Old Catholics.
4. Information about the work of the Inter-Orthodox Commission on the Dialogue with the Ancient Eastern (non-Chalcedonian) Churches.

Commencing with the discussion of the question of the Karlowitz schism, Metropolitan

Nikodim reminded the members of the Commission of the decision taken by the Local Council of 1971, which said that the Holy Council of the Russian Orthodox Church in its decisions of June 1, 1971, § 4 stated: "The Supreme Church Authority is to undertake the necessary canonical sanctions against the 'apostate'—the Karlowitz schism—so that the Church should have a lawful and clear definition of it and so that the faithful might avoid those who create dissension and difficulties" (Rom. 16.17). After which Metropolitan Nikodim read to all present the decision of the Holy Synod of the Russian Orthodox Church of August 25, 1972, which ran as follows: "1. The study and elucidation of materials on the nature, history and present state of the 'Russian Orthodox Church Abroad' (Karlowitz schism) be entrusted to the Commission on Problems of Christian Unity and Inter-Church Relations of the Holy Synod. 2. The results of the work of this Commission of the Holy Synod on the question be reported to the Holy Synod by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Synodal Commission."

Metropolitan Nikodim acquainted the members of the commission with the history of the Karlowitz schism and in conclusion suggested that the commission make a thorough and unbiased study and elaboration of the following three points:

- I. The history and state of the Karlowitz schism from the point of view of ecclesiastical law.
- II. The essence of the Karlowitz schism.
- III. The present state of the Karlowitz schism.

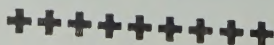
After the report made by Metropolitan Nikodim a lively discussion took place during which different suggestions were made by the members of the commission.

The commission decided to form groups to study the suggested points; to entrust Archbishop Vladimir of Rostov and Novocherkassk and Professor D. P. Ogitsky with the working out of the first point; Archbishop Mikhail of Vologda and Veliki Ustyug and Professor V. D. Sarychev with the second point, and Bishop Vladimir of Chernigov and Nezhin with the third point.

In accordance with the adopted programme of the session the commission heard:

- I. The report by professor Archpriest Livelyi Voronov on the work of the Inter-Orthodox Commission on the Dialogue with the Anglicans.
- II. The report by Archbishop Filaret of Dmitrov on the work of the Inter-Orthodox Commission on the Dialogue with the Old Catholics.
- III. The report by Archbishop Pitirim of Volokolamsk on the work of the Inter-Orthodox Commission on the Dialogue with the Ancient Eastern (non-Chalcedonian) Churches.

During the debate that followed, questions relating to the participation of the Russian Orthodox Church in the work of the Inter-Orthodox commission were discussed.



Services Conducted by His Holiness Patriarch PIMEN

DECEMBER 1972

December 15 (2). Friday of the 29th after Pentecost. His Holiness Patriarch Pimen read an akathistos before a venerated icon of the Mother of God "Joy Unhoped-For" in the Church of the Prophet Elijah in Obydensky Pereulok, Moscow.

December 17 (4). The 29th Sunday after Pentecost, Feast of St. Barbara the Great Martyr. On the eve of the feast, His Holiness Patriarch Pimen conducted All-Night Vigil and an akathistos to St. Barbara the Great Martyr in the Cathedral of St. Vladimir in Kyiv, together with Metropolitan Filaret of Kiev and Galich, Exarch of the Ukraine, Metropolitan Nikolay of Lvov and Ternopol, Archbishop Palladiy of Lvov and Ovruch, Archbishop Nikanor of Kharkov and Bogodukhov, Archbishop Vladimir of Chernigov and Nezhin, and Bishop Varlaam of Pereyaslav-Khmelnytsky. During the service the Patriarch anointed the congregation with holy oil. His Holiness concelebrated the Divine Liturgy in the same cathedral with the hierarchs who had participated in All-Night Vigil. After the Liturgy His Holiness Patriarch Pimen in his answer to the speech of blessing delivered by Metropolitan Filaret, thanked him for his gift of an icon of St. Nicholas the Miracle Worker. In his turn, presented an icon of the Virgin of Vladimir as his blessing to the believers of the city of Kiev.

December 19 (6). The Feast of St. Nicholas the Miracle Worker, Archbishop of Myra in Lycia. On the eve of the feast, His Holiness Patriarch Pimen conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany, at the side-altar of St. Nicholas. After the Vigil, Patriarch Pimen preached a sermon on the words of the versicle sung

on Christmas Eve: "Cave, adorn thyself..." During the service His Holiness anointed the believers with holy oil. The Divine Liturgy and the festal moleben were celebrated by His Holiness Patriarch Pimen in the same cathedral. During the Liturgy litanies were sung for the repose of the soul of Metropolitan Nikolay Yarushevich. After the moleben Patriarch Pimen greeted the congregation, wishing them joy of the feast, and the prayerful help of St. Nicholas the Miracle Worker.

December 22 (9). The Feast of the Icon of the Mother of God "Joy Unhoped-For." His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, the All-Night Vigil in the Church of the Prophet Elijah in Obydensky Pereulok, Moscow, where there is a much-venerated icon of the Mother of God "Joy Unhoped-For." After the Liturgy Patriarch Pimen spoke on the ways in which the blessing of the Holy Spirit influences man to be saved.

In the evening in the same church, His Holiness read an akathistos before the icon of the Mother of God "Joy Unhoped-For."

December 24 (11). The 30th Sunday after Pentecost, the day of the Old Testament Patriarchs. On the eve His Holiness Patriarch Pimen conducted the All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by Archpriest Aleksiy Nesterovich, Dean of the Cathedral of St. John the Theologian in the town of Chelm (Polish Autocephalous Orthodox Church), and the clergy of the Patriarchal cathedral. During the All-Night Vigil the Patriarch anointed the congregation with holy oil. His Holiness celebrated the Divine Liturgy in the same cathedral. At the Liturgy Patriarch Pimen ordained priest Valentin

Sultan, deacon of the Antiochean podvorye in Moscow, and bestowed a kamilavka upon him.

December 29 (16). Friday of the 31st week after Pentecost. His Holiness Patriarch Pimen read an akathistos before a much-venerated icon of the Mother of God "Joy Unhoped-For" in the Church of the Prophet Elijah in Obydensky Pereulok.

December 31 (18). The 31st Sunday after Pentecost, last before Christmas, Sunday of the Holy Fathers. His Holiness Patriarch Pimen celebrated the Divine Liturgy in the Patriarchal cathedral and, on the eve, conducted All-Night Vigil at which he anointed the believers with holy oil. During the Liturgy Patriarch Pimen ordained priest Gennadiy Sibirev, deacon of the Patriarchal cathedral, and bestowed a kamilavka and pectoral cross upon him. His Holiness also ordained deacon Gerasim Ivanov, a 1954 graduate of the Moscow Theological Seminary.

At eight o'clock in the evening, on the secular New Year's Eve, His Holiness conducted in the same cathedral a moleben with akathistos to St. Alekxius, Metropolitan of Moscow, and then held the sung prayer service for the New Year. His Holiness was assisted by Metropolitan Yuvenaliy of Tula and Belev, and Bishop Chrysostom of Zaraysk. Before the New Year moleben Metropolitan Yuvenaliy read the Message of His Holiness Patriarch Pimen

and the Holy Synod to the flock of the Russian Orthodox Church on the occasion of the 50th anniversary of the formation of the USSR. After the service Patriarch Pimen delivered a short address to the congregation.

JANUARY 1973

January 6 (December 24). Christmas Eve. His Holiness Patriarch Pimen celebrated the Divine Liturgy and Vespers in the Patriarchal Cathedral of the Epiphany. During the Liturgy, at the Little Entrance, His Holiness bestowed upon Archpriest Nikolay Vorobyev of the Patriarchal cathedral mitre and Anatoliy Ryzhkov, deacon of the same cathedral, a double oration. After Vespers Patriarch Pimen delivered a short address.

January 7 (December 25). The 32nd Sunday after Pentecost. The Nativity of our Lord and Saviour Jesus Christ. On Christmas night, His Holiness Patriarch Pimen officiated at Matins with Archbishop Pitirim of Volokolamsk. Immediately after Matins His Holiness celebrated Divine Liturgy, assisted by the clergy of the cathedral.

On the same day, in the Cathedral of the Holy Trinity of the Trinity-Sergius Lavra, His Holiness Patriarch Pimen received the Christmas greetings of the brethren of the monastery and of the teaching staff and students of the Moscow Theological Academy and Seminary.

PATRIARCH'S VISIT to Ancient Holy Places in Kiev

On December 17 (4), the Holy Church honours the memory of the Great Martyr St. Barbara, whose relics rest in the Cathedral of St. Vladimir in Kiev.

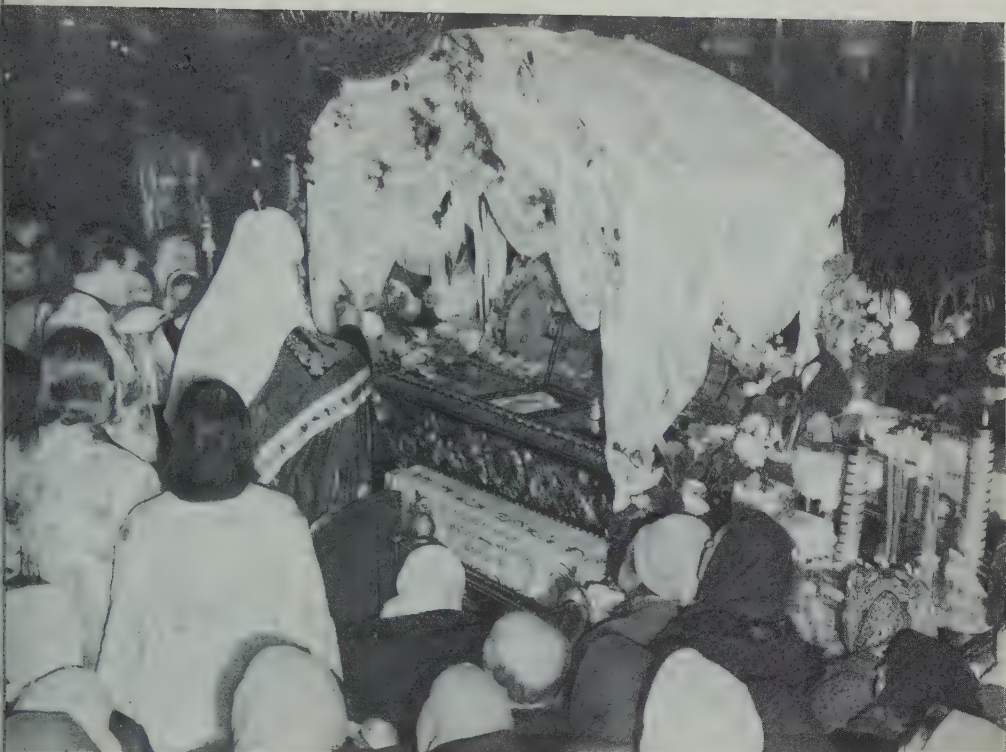
On December 16-17, 1972, the clergy, monks and laity of Kiev joyfully met His Holiness Patriarch Pimen of Moscow and All Russia, received his blessing and prayed together with him.

On the morning of December 16, His Holiness Patriarch Pimen arrived in Kiev. At the railway station His Holiness was met by Metropolitan Nikolay of Lvov and Ternopol, Archbishop Pal-

ladiy of Zhitomir and Ovruch, Archbishop Nikodim of Kharkov and Bogodukhov, Bishop Vladimir of Chernigov and Nezhin and Bishop Valaam of Pereyaslav-Khmelnytsky. Metropolitan Filaret of Kiev and Galich, Exarch of the Ukraine, travelled together with His Holiness Patriarch Pimen from Moscow.

After a short rest Patriarch Pimen was accompanied by Metropolitan Filaret, Exarch of the Ukraine, and other dignitaries on a visit to the Convent of the Protecting Veil. To the ringing of the monastery bells His Holiness proceeded to the Cathedral of St. Nicholas. In the porch he was

THE PATRIARCH'S VISIT TO KIEV



Holiness Patriarch Pimen genuflecting before the relics of St. Barbara the Great Martyr in the Cathedral of St. Vladimir



Holiness Patriarch Pimen at the Memorial of Glory to the Warriors who fell during the Second World War



His Holiness Patriarch Pimen and Archbishop Pitirim of Volokolamsk officiating at the festal Matins in the Patriarchal Cathedral of the Epiphany, Christmas Night, January 6-7, 1973 (top photo). Metropolitan Serafim of Krutitsy and Kolomna greeting His Holiness Patriarch Pimen with a brief speech, January 8, 1973, (lower photo)



with prosphora by Reverend Mother Rafaila, inside the cathedral by the clergy, the nuns lay sisters of the convent. His Holiness donned the mantle and proceeded to the sanctuary, knelt before the altar and bestowed his blessing on those assembled. After a short moleben and the singing of "Many Years," Patriarch Pimen was welcomed by the senior priest of the convent Archpriest Timofey Shaidurov. Reverend Mother Rafaila presented His Holiness with an icon of Christ the Saviour. The Patriarch thanked her for the welcome and the holy icon. His Holiness expressed the wish that all the convent residents would busy themselves with achieving perfection of goodness; called upon them to pray for peace in the whole world, and presented the Vladimir Icon of the Mother of God for the blessing of the convent.

In token of her many years of zealous service to the cloister His Holiness awarded Abbot Rafaila the Patriarchal cross.

At this point Patriarch Pimen blessed the clergy and all the residents of the convent with the cross. Accompanied by the nuns the Patriarch made a tour of the convent building and visited the Mother Superior's chambers.

From the Convent of the Protecting Veil His Holiness the Patriarch made his way to the Convent of St. Flor and the Ascension. To the ringing of bells, Reverend Mother Agnesa and the convent choir came out to the gates to meet the Patriarch. The Mother Superior presented the Priests of the Russian Church with a prosphora. To the singing of the troparion for the Feast of the Ascension of our Lord and the Kazan Icon of the Mother of God, His Holiness proceeded to the Convent Cathedral of the Ascension, kissed the icons and after a short moleben blessed all those present. His Holiness was welcomed by the senior priest of the convent Archpriest Aleksey Polivoda. Reverend Mother Agnesa presented His Holiness with a Kazan Icon of the Mother of God. His Holiness spoke a few words in which he emphasized that it was a specially joyous occasion for him to visit the convent and its ancient cathedral for the first time. His Holiness presented a Vladimir Icon of the Mother of God for the blessing of the convent and the clergy and the nuns with small votive icons. Then the Patriarch proceeded to the Mother Superior's chambers.

On the same day, His Holiness viewed the city's outstanding monuments and historical places. He visited the St. Vladimir Hill, saw the Cathedral of St. Sofia and placed a wreath on the grave of the "Unknown Soldier" by the monument to the "Glory of Heroes." His Holiness, the archpastors and other persons accompanying him spent a minute of silent prayer in

memory of those who gave their lives for their country.

In the afternoon Metropolitan Filaret of Kiev and Galich gave a dinner in honour of His Holiness.

On the eve of Sunday, the Feast of St. Barbara the Great Martyr, His Holiness Patriarch Pimen was met by the clergy and pilgrims in the Cathedral of St. Vladimir. A short address of welcome was made by the Dean of the Cathedral Bishop Varlaam of Pereyaslav-Khmelnytsky. To the singing of the troparion His Holiness kissed the venerable image of the Mother of God, entitled "Joy Unhoped-For," then genuflected before the shrines of the Martyr St. Makariy, Metropolitan of Kiev, and the Great Martyr St. Barbara. Having bestowed his blessing upon the congregation, Patriarch Pimen proceeded to the sanctuary. During the All-Night Vigil the Metropolitan choir, under the direction of V. Y. Zamikhovsky, magnificently rendered the Znamenny chants and the chants of the Pochayev Lavra. Metropolitan Filaret came out for the lity with the clergy. His Holiness read the polyelaos with Metropolitan Filaret of Kiev and Galich, Metropolitan Nikolay of Lvov and Ternopol, Archbishop Palladiy of Zhitomir and Ovruch, Archbishop Nikodim of Kharkov and Bogodukhov, Bishop Vladimir of Chernigov and Nezhin and Bishop Varlaam of Pereyaslav-Khmelnytsky and the other officiating priests.

His Holiness and the same hierarchs said an akathistos to the Great Martyr St. Barbara. All the people triumphantly sang, "Rejoice, Barbara, fair bride of Christ." After the akathistos His Holiness Patriarch Pimen and the archpastors went up to the shrine containing the relics of the great martyr and chanted a prayer in her honour.

His Holiness anointed the believers before the conclusion of the All-Night Vigil. The divine service finished at eleven o'clock in the evening. At the conclusion of the divine service the Patriarch invoked God's blessing, congratulated the worshippers with the feast, wished them all peace and joy through the intercession of the Great Martyr St. Barbara. With a unanimous "Save Us, Lord" the congregation thanked His Holiness for his prayers, Patriarchal blessing and good wishes.

December 17, the 29th Sunday after Pentecost. The Feast of the Great Martyr St. Barbara. At ten o'clock in the morning the bells of the Cathedral of St. Vladimir proclaimed the arrival of His Holiness Patriarch Pimen for Divine Liturgy.

The archpastors taking part in the service and the clergy came out to meet him fully robed. After genuflecting before the shrines of the cathedral and the opening prayers, the investing

of the Patriarch commenced. The clergy bore His Holiness the vestments in keeping with his patriarchal rank. Divine Liturgy was celebrated. All those present participated with particular emotion in the prayer led by the Primate of the Russian Church.

On this day a multitude of believers received Holy Communion following confession.

His Holiness Patriarch Pimen conducted a festal moleben and read a prayer to the Great Martyr St. Barbara.

After the traditional singing of "Many Years," His Holiness Patriarch Pimen was welcomed by Metropolitan Filaret of Kiev and Galich, Exarch of the Ukraine. "One and a half year ago," said Metropolitan Filaret, "the Local Council of the Russian Orthodox Church with one heart and one mouth chose Your Holiness as Patriarch of Moscow and All Russia. And in this period, motivated by your sense of duty as primate, and fatherly love, you have already visited some dioceses of your Russian flock. Today, on the Feast of the Great Martyr St. Barbara, whose relics have lain for more than eight centuries in Kiev, the Mother of Russian cities, you have celebrated Divine Liturgy in the Cathedral of St. Vladimir Equal to the Apostles, the enlightener of Russia. In the person of the archpastors present here, your flock of Kiev and the entire Exarchate of the Ukraine, greet Your Holiness with emotion, joy, filial love and devotion. We behold in your person an intercessor, who zealously and piously conducts church services, a Primate who acknowledges his great responsibility before the Pastor-in-Chief, our Lord Jesus Christ, a true son of his Motherland and a peacemaker. With the aim of strengthening brotherly ties you have visited the Eastern Patriarchates of Alexandria, Antioch and Jerusalem.

You have been cordially welcomed by the Georgian, Serbian, Rumanian, Bulgarian and Greek Orthodox Churches. You were a guest of the ancient Armenian Church. You genuflected and offered up holy prayers for the Russian Church and our Motherland before the Life-Giving Grave of our Lord. In your person the Patriarch of Moscow and All Russia visited Holy Mt. Athos for the first time in history.

"We are gathered here," the Exarch of the Ukraine continued, "to offer up with you our common prayers for the welfare of our Holy Divine Churches, for our country and people preserved by God, for peace all over the world and salvation for everyone. Your stay in the cradle of the Russian Orthodox Church, in ancient Kiev, on the banks of the age-old Dnieper, coincides with the time when our entire multinational nation is preparing to celebrate the 50th anniversary

of the formation of the Union of Soviet Socialist Republics. Having shared the joys and woes of its people throughout the course of history the Russian Church will mark this date along with all citizens of our country. We shall continuously offer up prayers to Christ our Lord, that Your Holiness, may be the lamp of the Russian Orthodox Church for long years to come."

In token of filial love and devotion, Metropolitan Filaret presented His Holiness with the icon of St. Nicholas, who offered us an example of true pastorhood during his own lifetime.

His Holiness Patriarch Pimen delivered an address to Metropolitan Filaret, the hierarchs of the congregation. His Holiness thanked His Eminence for his warm words. "Everything that has been mentioned here has not been due to my merit; it represents the fulfilment of God's will and that obedience which the Russian Orthodox Church has placed upon me. I find special joy in the fact that the Lord has deemed me worthy to visit this cathedral for the first time in the dignity of Patriarch and share the present celebration with you on this festal day, when there are singing 'Let us venerate St. Barbara' in all places of worship of the Russian Orthodox Church. I have brought you the blessing of St. Sergius of Radonezh, St. Alexius, Metropolitan of Moscow, and from all the holy places in Moscow. May the saints of Moscow appear in your meditation and prompt you to pray that our country may live in peace and prosperity, to pray that there may be peace everywhere, to pray that there may have the strength to bear the obedience placed upon me, as Primate of the Russian Church."

In token of the day His Holiness Patriarch Pimen presented His Eminence Metropolitan Filaret with a Vladimir Icon of the Immaculate and Blessed Virgin. His Holiness congratulated everybody with the festival which our entire country is getting ready to celebrate—the jubilee of the Union of Soviet Socialist Republics. He also congratulated all the pilgrims with the Feast of the Great Martyr St. Barbara, all those celebrating their Name's Day, and wished the faithful flock of Kiev spiritual consolation and joy.

After the liturgy Metropolitan Filaret of Kiev and Galich gave a dinner at his residence in honour of His Holiness. The dinner was attended by archpastors concelebrants of His Holiness the Patriarch, the Abbesses of the Convent of the Protecting Veil, the Convent of St. Flor and the Ascension in Kiev, and the Krasnogorsk Convent of the Protecting Veil in the Cherkassy Region and others. During the dinner many kind wishes were addressed to His Holiness Patriarch Pimen.

After dinner, Patriarch Pimen went for a

round the city and in the evening left by for Moscow. His Holiness was escorted by Eminence Metropolitan Filaret of Kiev and n, Exarch of the Ukraine, and various res and secular figures who took part in the ng.

Orthodox people of the city of Kiev will ve in their hearts the memory of those l days when they prayed with His Holiness arch Pimen, received his Patriarchal bless-

ing, and listened to his exhortations. Together with their hierarchs and clergy they will share the burden of the high ecclesiastical office of the Patriarch of the Russian Church through their labour and prayer, and pray to the Lord that He may bless and crown the ecclesiastical and patriotic activities of our father and Primate with success.

Bishop VLADIMIR
of Chernigov and Nezhin

New Year and Christmas Services in the Patriarchal Cathedral of the Epiphany

he of the Optino startsy was asked how Year should be celebrated. He replied: 'in of the cross,' that is, in prayer." This is His Holiness Patriarch Pimen said in his h to the congregation which filled the Pa- chal cathedral on December 31, on the eve New Year 1973. On the same evening the matins and vespers were served by the of the cathedral. After the Divine Service His Holiness Patriarch Pimen with Metropolitan aliy of Tula and Belev, Bishop Chrysostom raysk and the cathedral clergy conducted a en with an akathistos to St. Alexius of Mos- before the shrine containing his relics. It become a tradition in the Patriarchal cathe- to conduct a moleben to St. Alexius on the ay of the departing year, on the eve of the one. The faithful of Moscow together with rimate raise up prayers to their heavenly ctor-intercessor before the Lord for our the Land of Moscow, the entire Russian h and our country.

or to the commencement of the moleben ng for New Year, Metropolitan Yuvenaliy the Message of His Holiness Patriarch Pi- and the Holy Synod to the flock of the Rus- Orthodox Church on the occasion of the 50th ersary of the formation of the USSR (pub- in *The Journal of the Moscow Patriar-* No. 1, 1973.—Ed.). Then Archdeacon Vla- Prokimnov led the singing of "Many " that our country should have "peace rospersity."

y Year Moleben. It is with special strength he regular farewells ring forth, in which gs of gratitude to the Lord for all the ts bestowed in the past year are combined prayers for the blessing of the year to

At the end of the New Year Moleben His Holi- ness Patriarch Pimen addressed a short speech to the pilgrims.

With the approach of the greatest Christian feast which involves such holy and exalted feel- ings and emotions, all our spiritual joy swells up to greet the sacred event of Christ's birth. In pious expectation, each member of the con- gregation and the whole Church together take part in the prayer and singing of the pre-festal services which are conducted on the threshold of this wondrous, bright and holy night. During these days pilgrims make haste to places of wor- ship, to partake of the Christmas joy which is already close at hand and sanctify their hearts with it. For six weeks the Holy Church prepares her faithful for the feast of Christ's birth through prayer and fasting. In pre-festal services the call rings out: "Be joyful all the earth: behold, Christ draws nigh to be born in Bethlehem."

Festal services are solemnly and prayerfully conducted in the Patriarchal cathedral by the Holy Father the Patriarch. On January 6, 1973, Christmas Eve, His Holiness conducted Divine Liturgy and, immediately following it, festal Vespers. At the Little Entrance during the Litur- gy Patriarch Pimen bestowed upon: the cleric of the cathedral Archpriest Nikolay Vorobyev a mitre and Deacon Anatoliy Ryzhkov, a double oration.

After Christmas Vespers His Holiness Patri- arch Pimen and the clergy assisting him, accord- ing to ancient custom, offered up on the solea festal praise to our Lord and Saviour before the lighted candle.

After the glorification of Christ His Holiness Patriarch Pimen made a short address to those praying, called on them to greet the Birth of

our Lord Jesus Christ worthily, with a pure heart.

The first All-Night Vigil—the Great Vespers and Matins—was conducted at the usual time, at 6 p. m., by Archbishop Pitirim of Volokolamsk with the blessing of His Holiness the Patriarch. The All-Night Vigil was conducted by His Holiness with Archbishop Pitirim at 11 p. m., and then the Patriarch conducted Divine Liturgy with the assistance of the cathedral clergy. At the conclusion of the Liturgy, after the singing of the festal troparion before the holy image of the Nativity, His Holiness welcomed those gathered for the feast with a brief address.

The late Liturgy was conducted with the blessing of the Patriarch by Archbishop Pitirim at 10 a. m.

In the evening of the same day His Holiness arrived at the Trinity-St. Sergius Lavra. At 5.30 p. m. Archbishop Filaret of Dmitrov, the Rector of the Moscow theological schools, Archimandrite Ieronim, Father Superior of the Lavra, monks, teachers and pupils of the Moscow theological schools came to attend the Divine Service at the ancient Cathedral of the Holy Trinity.

After a moleben conducted by Hegumen Evlogiy Smirnov, Archbishop Filaret conveyed Christmas greetings to His Holiness Patriarch Pimen on behalf of the brotherhood of the St. Sergius Lavra, the Father Superior, teachers and pupils of the Moscow theological schools, workers of the Lavra and the academy, and all constant pilgrims of the Trinity-St. Sergius Lavra.

Replying to Archbishop Filaret's welcome, His Holiness the Patriarch said: "Most Reverend Father Superior and brotherhood of the Lavra, authorities, teachers and pupils of the theological schools! I thank you all and ask you to accept from me reciprocal greetings on the Feast of Christmas and New Year. I want to voice just one wish which may apply to all of us, and to express it in the words of the Apostles, 'Walk worthy of the vocation, wherewith ye are called.' And if each person in the field of theology, in the field of monastic achievement remembers this always, then without doubt each will bear worthy gifts to the manger of the Infant Christ: the fruits of his or her zeal. I wish you this now and for the whole course of your lives."

On the following day, the Feast of the Synaxis of the Most Holy Mother of God, His Holiness Patriarch Pimen together with Archbishop Filaret of Dmitrov, celebrated Divine Liturgy in the St. Sergius Refectory Church in the Lavra with the assistance of Archimandrite Ieronim and the brotherhood of the Lavra.

In the evening of the same day in the Patriarchal cathedral, His Holiness received the congratulations of the hierarchs, clergy and laity of Moscow and the Moscow Diocese. The clergy took up their positions, as always, by the Patriarchal pulpit of the cathedral. Metropolitan Serafim Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk, Bishop Chrysostom of Zaraysk, Archimandrite Makarios Tayar, Dean of the Andriyevskiy podvorye in Moscow, Archimandrite Nestor Krystev, Dean of the Bulgarian podvorye in Moscow, stood near the solea. On the conclusion of daily Vespers Archpriest Aleksandr Alekseyevich, the klyuchar of the cathedral, and the cathedral protodeacon Vasily Smirnov conducted the festal moleben. Then Metropolitan Serafim read the Christmas Message of His Holiness Patriarch Pimen. On behalf of those gathered and of all the Moscow faithful, the metropolitan greeted His Holiness with a brief speech. His Holiness expressed thanks for the congratulations and benedicted upon all those present in the cathedral with God's blessing. The hierarchs, clergy and congregation welcomed the Patriarch, going up to him to receive his blessing. In token of love for His Holiness many offered him fresh flowers. Under the vaults of the Patriarchal cathedral there could be heard the sound of the Christmas singing, which was taken up by the whole congregation.

VLADIMIR SHISHIGIN



**Patriarch Pimen and Patriarch German
in the Belgrade Cathedral after Divine
Liturgy, October 15, 1972**

FRATERNAL VISITS

by the Primate of the Russian Church

In the second half of October 1972, His Holiness Patriarch Pimen of Moscow and All Russia visited the Orthodox Sister Churches of Serbia, Bulgaria and Roumania. He was accompanied by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Commission of the Holy Synod on Problems of Christian Unity and Inter-Church Relations; Metropolitan Yūvenaliy of Lvov and Belev, Chairman of the Department of External Church Relations—members of the Holy Synod; Metropolitan Sergiy of Kherson and Odessa; Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department; Archbishop Ionafan of Kishinev and Moldavia; Archpriest Kirill Gundyaev, acting representative of the Moscow Patriarchate at the World Council of Churches in Geneva; Archpriest Anatoliy Novitskiy, Rector of the Church of the Transfiguration in Bogorodskoye, Moscow; Archpriest Dionisiy Netsvetayev, Dean of the Cathedral of the Dormition in Vladimir; Priest Pyotr Buburuz of the Kishinev Eparchy; Archdeacon Anatoliy Shakhmatov of the Cathedral of the Dormition in Odessa; Archdeacon Anatoliy Kuznetsov; Aleksey Gerasimov and Boris Kudinkin of the Department of External Church Relations, and Oleg Osipov, the physician. In Greece the delegation was headed by Grigoriy Skobey, Secretary of the Moscow Patriarchate's Liaison Office at the World Council of Churches, Geneva.

On October 10 the delegation gathered at the residence of His Holiness Patriarch Pimen in Moscow. A parting moleben was conducted in the patriarchal domestic church dedicated to the Holy Mother Icon of the Mother of God.

On Thursday, October 12, His Holiness Patriarch Pimen and those accompanying him left Moscow for Belgrade by a chartered plane. At Belgrade Airport His Holiness was seen off by Metropolitan Filaret of Kiev and Galich, Exarch of Ukraine; Metropolitan Serafim of Krutitsy and Kolomna; Metropolitan Aleksey of Tallinn and Estonia; Archbishop Filaret of Dmitrov, and Bishop Chrysostom of Zaraysk; Archimandrite Chrysostom Papadopoulos, Dean of the Alexandrian podvorye in Odessa; Archimandrite Makaryev, Dean of the Antiochian podvorye in Moscow, and executive members of the Synodal Department. V. A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and his deputies, P. V. Makarov and V. G. Furov, were also present, as well as members of the diplomatic corps. In the few

words given to the press it was stated that this trip, like the previous one in May, was both fraternal and official. As the newly-elected Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen was fulfilling his traditional duty of visiting the Primates of the Orthodox Churches.

It was an ancient custom established by the Apostles and today a part of the Church life. Bishops—Primates of Churches—used to travel to distant places across seas and mountains, on donkeys and on foot, to celebrate divine service together. It was considered a token of brotherhood for a visiting hierarch to take part in the consecration of a bishop or ordain a priest in the Local Church. Thus the links uniting the Churches were forged in a continuous living communion between successive Church primates and generations of hierarchs.

But nowadays, travellers are conveyed by aircraft in a matter of minutes. There may be abrupt changes in climate and time, languages and customs, but the highlight of a visit remains as before the Orthodox church thronged with worshippers, the altar and the Divine Liturgy, the concelebration of which solemnly and spiritually bearing witness to the one faith of Local Churches.

Such visits are genuinely fraternal, for it is the children of the One Mother Church and co-servers of our Lord Jesus Christ that meet; and each visit—whether brief or lengthy, solemn or marked by humble communion—is an event of predominant importance, an official event of great significance testifying to Church unity, which stands above all differences and temporary discords among peoples. The warmth of these meetings, the joint prayers in commonly venerated holy places, and the joy of communion—it is this genuinely spiritual gift which remains in the memory and invisibly warms the internal life of the Church.

Guests of the Serbian Orthodox Church

October 12, 1972. Belgrade Airport. At the edge of the landing field in front of the air terminus delegates of the Serbian Orthodox Church stood in strict order of protocol ready to meet His Holiness Patriarch Pimen of Moscow and All Russia. His Holiness Patriarch German of Serbia, V. Petkovic, the Chairman of the Commission on Religion of the Serbian Socialist Republic, the



His Holiness Patriarch Pimen, on visiting a place of worship, leaves his autograph in the altar Gospel in accordance with the custom of the Serbian Church

staff of the Soviet Embassy in Yugoslavia approached the gangway of the plane which had flown in from Moscow. After a short welcome, His Holiness Patriarch Pimen introduced the members of our delegation to their hosts. We walked a few dozen yards and His Holiness Patriarch German presented the Serbian hierarchs, colleagues of the Serbian Patriarchate and all the others who were present at the meeting.

It was a warm autumn day. The slightly hilly environs of Belgrade glimmered faintly in the soft rays of the low sun. Its glass and metal gleaming, the long strand of cars in rapid file seemed to soar over the broad highway, swallowing up whole kilometres of road before flowing into the urban stream and wending its way along the winding channels of streets to come to a halt amidst the mass of people standing by the Patriarchal Cathedral. The cathedral itself was also packed. Present were many of the city clergy, students and pupils from the ecclesiastical seminary, and the theological faculty, youths and girls bearing flowers and clad in national costumes of sixteen nationalities of Yugoslavia, and pilgrims from among the townsfolk. Inside the cathedral both delegations took up their places along the sides of the wide solea. A brief moleben followed and "Many Years" was sung. Their Holinesses the Patriarchs exchanged speeches. To the applause of the Belgradians and cheers of "Long live the Moscow Patriarch," "Long live the Russian Church," the Patriarchs and their entourage crossed the narrow street and entered the hospitably wide open doors of the Serbian Patriarchate.

The first day, just like the first meeting, stays more vividly in the memory, owing to the di-

rectness of its impact. The initial impressions generally remain with one constantly through all the other days and become, as it were, keynote to a whole multitude of recollections. Even now when one returns in one's thoughts to this visit to our Sister Serbian Church, the images of the first day dominate amidst a wealth of impressions. The golden autumn, the rapid movement of traffic along the picturesque roads, the exaltation of the thronged solemn church reception, and the warm quiet brotherly chat between the hierarchs, priests and laity of the Russian and Serbian Churches, whether seated at the table or lounging in armchairs afterwards, already firm friends.

The busy days of our stay flashed by swiftly. Impressions followed one after another with new faces and places but everywhere we found the same cordial and joyful reception, and the same desire to show ever more widely the spiritual kinship of both the Serbian Church and a brother Slavonic people. This was the principal and lasting feeling.

There is no need to mention specially His Holiness Patriarch German's cordiality and his always slightly reserved, tactful display of affection for the Russians. These have been apparent now for many years. His Holiness Patriarch German was an attentive and kind host, accompanying His Holiness Patriarch Pimen through the whole programme of our delegation's stay.

The reception for our delegation was also attended from the Serbian side by Metropolitan Daniil of Montenegro and the coastal region; Bishop Valerian of Shumadia; Bishop Makarij of Syrmia; Bishop Nikanor of Bachka; Bishop Chrysostom of Branichev; Bishop Vissarion of the Banat; Bishop Longin of Zvornich-Tuzla; Bishop Stefan of Dalmatia; Bishop Lavrentiy of Western Europe and Australia; Bishop Damian of Morchan, Patriarchal Vicar. Also present were rectors and professors of the Belgrade divine schools, and employees of the Serbian Patriarchate. The trips involved many meetings with ecclesiastical and secular personages.

The high point of the Russian Orthodox Church delegation's stay in Belgrade was the solemn celebration of the Liturgy in the Patriarchal Cathedral on Sunday, October 15. The service was concelebrated by both Patriarchs. There took part in the service the hierarchs and priests of our delegation from the Russian side and bishop Chrysostom of Branichev, Vissarion of the Banat, Longin of Zvornich-Tuzla, and Stefan of Dalmatia from the Serbian side. The cathedral and the street adjacent to it were filled with the faithful of Belgrade. The Patriarchal choir sang magnificently, rendering alternately Serbian

Russian melodies, as well as the traditional eight-toned and polyphonic compositions. The practice whereby several deacons take part in the reading of the litany was interesting. Seven deacons with sonorous voices of different timbre took turns at uttering the great, solemn and suppliant litanies; their voices mingling with each other and combining harmoniously with the choir. Some of the deacons' presence during the service as well as the chanting "Many Years" they pronounced all together as a sonorous ensemble in broad harmony.

After the Liturgy His Holiness Patriarch German delivered a heartfelt address of welcome, in which he noted the activity of His Holiness Patriarch Pimen as a peace-maker, putting into effect the words of Christ who said, "Peace I leave you" (Jn. 14. 27). "This is why," said Patriarch German, "we regard this visit by Your Holiness as an evangelical mission filled with the grace of Christ. With this same love in Christ, Lord, we have taken you into our arms, not as somebody alien or distant, but as a close friend, the very nearest and dearest. In the person of Your Holiness and your honoured entourage we behold our brothers in blood and faith in Holy Russia, which has saved us and defended us over the centuries, and inspired us with hope during our grave trials. Your Holiness's visit to our Church and country represents a strengthening of the grace-giving

evangelical power and unity between our two Local Churches, and our joint prayers offered up to God for the prosperity of our Churches and countries will fortify our faithful, who look to the Holy Church for grace-giving salvation."

Patriarch German concluded his speech with a toast of good health in honour of Patriarch Pimen. The thousand-fold cry of "Zhiveo" and a storm of applause rang round the cathedral.

Patriarch Pimen spoke in reply (*The Journal of the Moscow Patriarchate*, No. 1, 1973).

To the applause of the people, the Patriarchs left the cathedral accompanied by "Gloria." From the balcony of the Patriarchate both the Primates blessed the people thronging the street.

We experienced a similarly moving manifestation of fervent feelings on the part of the faithful of the Serbian Orthodox Church in the town of Novi Sad, on October 14 when we visited the cathedral where we were met by one of the oldest hierarchs of the Serbian Church—Bishop Nikanor of Bachka. A solid mass of people thronged the street and lined the fence of the cathedral, standing like a wall as far as the hierarch's house, which was situated some distance away on the same street. They applauded and cheered.

Our delegation was warmly welcomed in the cathedral of the town of Kragujevac by Bishop Valerian of Shumadia. A large number of people were present.

Official receptions were organized in honour of His Holiness Patriarch Pimen.



His Holiness Patriarch Pimen of Moscow and All Russia leaving the Patriarchal cathedral in Belgrade after Divine Liturgy, October 15, 1972

On Sunday, October 15, after Liturgy, Patriarch German gave an official dinner, at which members of the Moscow Patriarchal delegation, hierarchs of the Serbian Church, and senior officials of the Serbian Patriarchate were present.

Among those invited were V. Petkovic, Chairman of the Commission on Religion of the Serbian Socialist Republic, and other statesmen of the Socialist Federal Republic of Yugoslavia, and staff members of the Soviet Embassy. Both His Holiness Patriarch German and His Holiness Patriarch Pimen made speeches at the dinner.

In the evening of October 15, V. E. Stepakov, Ambassador Extraordinary and Plenipotentiary of the USSR to the Socialist Federal Republic of Yugoslavia, held a reception at the Soviet Embassy in honour of His Holiness Patriarch Pimen. It was attended by His Holiness Patriarch German, members of the Moscow Patriarchal delegation, hierarchs of the Serbian Church, and senior officials of the Serbian Patriarchate. Ambassador V. I. Stepakov, His Holiness Patriarch Pimen and His Holiness Patriarch German made speeches in which they mentioned the age-old close ties between our Churches and peoples, and voiced mutual wishes of success in the development of friendship and cordial relations, for the benefit of the peoples of our two countries, and security and peace in Europe.

On October 17, His Holiness Patriarch Pimen accompanied by His Holiness Patriarch German, Metropolitan Nikodim of Leningrad and Novgorod, and Metropolitan Yuvenaliy of Tula and Belev visited the President of the Executive Vetcha of the Socialist Republic of Serbia, M. Boyanic, and had a talk with him.

In the evening of the same day, on the eve of the delegation's departure, Patriarch German arranged a huge farewell function in the Serbian Patriarchate, which was attended by His Holiness Patriarch Pimen and his party, hierarchs of the Serbian Church, Monsignor Mario Cagna, the Papal Nuncio in Belgrade, ambassadors and members of the diplomatic corps, officials, and ecclesiastical and public personages. On the morning of October 18, Metropolitan Yuvenaliy of Tula and Belev paid Monsignor Mario Cagna a return visit.

Each day of our stay in Yugoslavia began with a prayer in the chapel of St. Simeon, in the Serbian Patriarchate. Their Holinesses the Patriarchs stayed in the sanctuary during mattins, and came out for the dismissal to bless the worshippers. All the rest took their stations along the walls of the chapel. The employees of the Patriarchate were as usual present for the divine service in the chapel. A small choir of ecclesiastics gave a magnificent rendition of Byzantine

singing. Mattins passed formally and quickly with an uplifting rhythm. By contributing to inward alertness, it gave great religious and aesthetic satisfaction.

After a quick breakfast we used to hurry to our waiting cars.

The programme for the visitors was compact and varied. Our hospitable hosts included in their visits to monuments of historical, national, and patriotic significance, treasure houses of national art, and meetings with leading figures in various fields. Our delegation visited the urban districts and environs of Belgrade, as well as Novi Sad, Resava, Svetozarevo and Kragujevac. Almost every day we left Belgrade to travel through towns and villages, returning late in the evening. The sound of bells greeted us and followed us from the bell towers of churches, and priests and parishioners welcomed us at the fences of their churches. The cars either dipped in and out of autumn woods all clad in their crimson garb or cruised across cultivated plains amidst fields of unharvested golden maize. The soft lines of the hilly plain receded towards the horizon—the celebrated Serbian plain, which has for centuries been the arena of fierce battles and many times bathed in crimson Slavonic blood! The graves of Yugoslavian and Soviet soldiers remain on it as monuments to the eternal brotherly union.

In Svetozarevo, on the hill which rises over the city, where we arrived late in the evening, broad marble paving stones lie in rows over the graves of Soviet soldiers who died to liberate this region in September 1944. Metropolitan Nikodim said a lity there for the repose of the dead. Thick gloom restricted vision to a range of a few metres. Candles flickered in the wind, illuminating the concentrated faces around. Many of the residents of Svetozarevo were awaiting our arrival on the hill, but we could not see them all. When, however, the strains of "Eternal Memory" had died down, the deep stifled sighs of the densely packed crowd of people revealed how many of the local townsfolk had come to pay their tribute of gratitude to the fallen.

On the summit of the Serbian Thebaid—Mt. Frushkoy—we bowed our heads before the magnificent monument, erected in memory of the 30,000 partisans who fell on the fields of Voivodina and many other heroes who gave their lives for the liberation of Yugoslavia. On a tall obelisk set against the blue sky stands a figure in dynamic pose, summoning people to battle. In June 1941 the Serbs and Montenegrins in the western Slavic lands and the peoples of the Soviet Union in the eastern Slavic lands went into battle with German Nazism almost simultaneously. Victory cost many millions of soldiers'

civilian lives. Yugoslavian losses in the World War amounted to one million out of a total population of four million. In the Second World War they amounted to 1,700,000 out of a population of 15,000,000. And however much time may have passed, and whatever the progress of peace-time construction, these impressive monuments to those who fell for the freedom of their native land, will stand as an eternally live reminder to their heirs of a debt that cannot be repaid.

We were deeply moved by our visit to the site of the mass execution by the Nazis of the people of Kragujevac. The massacre began on October 21, 1941, by order of the Nazi general, the aim being to terrorize the liberation movement which was then developing in Serbia. More than 7,000 people were exterminated in 48 hours. Among them were 18 secondary school teachers and 300 pupils between the ages of 11 and 15. Every year, by the memorial to the victims of the fifth form of the gymnasium—a concrete Roman number V with bas-relief of children—there is a 40 minute ceremony which is known as "A great school lesson." We all remember the last words the headmaster Laz Pantelic flung in the face of the executioners: "Shoot! My lesson goes on!" Seven of the fifteen priests in the town were also shot. The bed of scarlet flowers on one of the hills where we prayed for the repose of the innocent victims. A lily for the repose of the dead was placed by Metropolitan Nikodim.

Kragujevac was the first capital of Serbia (1800-1840) after its liberation from Turkish rule. It is a very old industrial and cultural centre. The first public school was founded in 1823, and the public library in 1825. The population in 1939 was around 35,000, of which 12,000 were workers. After the expulsion of the occupation troops, a mere total of 600 workers were available to start work at the devastated factories, and even so, only with their own tools. Today the population of the city has almost tripled and now exceeds 90,000. Its boundaries have spread a long way. There are now almost 40,000 people working at its industrial enterprises. Some 20,000 children are taught at primary and secondary schools. Four faculties have been opened: economics, machine-building, applied mathematics, and law.

The successes of peace-time development have become a natural cause for pride to the people, but the memory of that one-tenth of their population who were innocently slaughtered, is a source of deep and inconsolable grief. The trees of the vast park shed their green leaves over the graves, the flower beds

are carefully tended, the sounds of prayer are ever to be heard in the places of worship, but headmaster Pantelic's "lesson" goes on—a final lesson taught people for all time. The lesson of the fragility of peace, of the catastrophe of war, of innocent victims who cry out to heaven that those who sow destruction and death shall not go unpunished! The speeches of Patriarch Pimen and our hosts at the receptions given by the chairman of the town councils in Novi Sad, Resava, Svetozarevo and Kragujevac expressed concern for the preservation of peace and security, warned against the possibility of another war, and called for peace and harmony in Europe and the world at large.

It was in Kragujevac that the point was made that the historical mission of the Russian Orthodox Church is acquiring new dignity in the definition of its role in modern social life. The separation of the Church from the State in socialist society does not imply alienation from social interests. "The present visit is making an important contribution to the exchange of experience between the ecclesiastical life of the Russian and Serbian Orthodox Churches," said Milan Bachkalic, Chairman of the Commission on Religion in the Autonomous Region of Vojvodina.

In his speech of reply, Patriarch Pimen proposed toasts to the health of the President of the Socialist Federal Republic of Yugoslavia, Marshal Josip Broz Tito, and to friendship and cooperation between the peoples of Yugoslavia and the Soviet Union, noting that "historical brotherly ties are no less strong at the present time than they were formerly. For us, ecclesiastics, it is gratifying to know that the unity of faith which links the Serbian and Russian Orthodox Churches strengthens the friendship between our two peoples even more. And we hope that our present visit will serve this noble end. Our beloved brother, His Holiness Patriarch German, has visited our Church and our country a number of times, and always met with a genuinely fraternal reception. And now we express thanks for your cordial hospitality. Through this we perceive the significance of that traditional friendship between the peoples of Yugoslavia and the Soviet Union, which, and of this I am convinced, is so dear to all of us present here today."

Our delegation saw several monuments of historical and cultural significance. In the city of Novi Sad, which is known as the "Serbian Athens" for its role in the history of Serbian enlightenment, it was interesting to visit the publishing house *Matitsa Serpska* (Serbian for "Queen bee"). This cultural centre was given

this name more than a century ago by its founders. **Matitsa Serpska** contains a valuable collection of manuscripts, 300 of them written in Cyrillic, and five ancient Russian manuscripts. Here major scientific research work is being carried out on the history of Slavonic culture. In 1847 the publishing house founded a picture gallery which includes originals and copies of ancient paintings (some of which decayed or were destroyed) from Serbian places of worship. There are also Russian icons. Interesting discoveries have been made in recent years in connection with the double centenary of the biography of Peter the Great (1772-1792), which was compiled by **Zakhariy Orfelin** (†1789). Bishop **Iriney Chirich** of **Bachka** (1922-1955), a theologian, well-known ecumenical figure and polyglot with a command of seven ancient and modern languages, enjoys wide recognition and authority as a scholar.

The newly opened art gallery of self-taught artists in the city of **Svetozarevo** is interesting not only for its collection, but also for the idea behind it. Notable original folk talents are represented in both painting and wood-carving.

On Friday, October 13, the delegation of the Russian Church, the Serbian hierarchs, and the persons accompanying us headed by the Primates of both Churches, visited the Church of **St. Alexander Nevsky** and the convents of **Belgrade**, the **Grave of the Unknown Soldier** (16 kilometres south-east of **Belgrade** on the picturesque **Mt. Avala**) and the parish Church of the **Protecting Veil of the Mother of God**, where Bishop **Daniil** conducted the festal **All-Night Vigil**. With His Holiness Patriarch **German** part of the delegation visited the grave of Patriarch **Varnava** (1930-1937) in the Church of **St. Sabbas**, and the magnificent Church of the **Apostle Mark**, the construction of which was interrupted by the **Second World War**. Patriarch **German** has made this church his special concern. Thanks to his efforts, the sternly magnificent decoration has been completed. It is the biggest church in **Belgrade** and is filled completely only on days of major feasts and patriarchal services. In 1968 the remains of the Serbian national hero, **Stefan Dushan**, were transferred to the church. A massive marble sepulchre has been placed by the southern wall. By it candles glimmer in the dim light of the church. There is a brief inscription: "Tsar **Dushan**. 1308-1355." He has not been canonized, and there are no special services conducted for him, but few visitors would go past these sacred relics without genuflecting on the cold stone or dropping a burning wax tear on it.

Near this temple stands the Russian Church of the **Holy Trinity**. We visited it twice: October 13 with His Holiness Patriarch **German** and on the following day, Saturday, with His Holiness Patriarch **Pimen** for the **All-Night Vigil**. The Russian church is not large but is dearly loved by both Russian and Serbian believers in **Belgrade**. Divine services are conducted in every day by Archpriests **Vitaliy Tarasyev** and his son **Vasiliy**. By tradition His Holiness Patriarch **German** conducts divine services in the Russian church on the **Feast of the Exaltation of the Life-Giving Cross**. The Russian parish also has the **Chapel of the Iberian Icon of the Mother of God** built at the city cemetery over the grave of Russian soldiers who fell on the **Salonica Front** during the **First World War**. Services of the day and for the repose of the soul are also held there regularly.

During the **All-Night Vigil** on Saturday, October 14, in the Russian Church, Metropolitan **Yuvhenaliy** of **Tula** and **Belev**, Archbishop **Pitirim** of **Volokolamsk**, Archbishop **Ionafan** of **Kishinev** and **Moldavia**, and priests of the delegation read the **polyelaos**. After the **All-Night Vigil** His Holiness Patriarch **Pimen** accepted greetings from the rector and addressed a few words to those praying, presenting the **Vladimir icon** of the **Mother of God** for the blessing of the church.

Meetings with one's fellow countrymen are always warm and cordial. This was not the first time that the Russians and native residents of **Belgrade** had met a patriarch from **Moscow**. The church has also been visited by other Russian hierarchs. And every time, those present have been deeply moved by the sincerity of the feelings shown. A Russian church is like a patch of the homeland on foreign soil. For although the sounds of a kindred Slavonic dialect is everywhere to be heard, and those Russians who have found themselves a new family hearth here have been accepted with hospitable brotherly love by the people of **Yugoslavia**, nevertheless the Russian church and parish serve many as a living link with their native Mother Church, and the traditional customs warm their hearts and strengthen their feelings of unity with their homeland, their joy in its glory, and their firm unity with it in common prayer. Our visit, divine services, meeting and farewell offered the best testimony of the patriotic church spirit which is carefully preserved by our parishioners.

On Sunday, October 15, their Holinesses Patriarchs **Pimen** and **German**, the Russian delegation and the Serbian hierarchs visited the **Belgrade Theological Seminary**. The rector of the

ary, Archpriest Dushan Kashic welcomed His Holiness Patriarch Pimen. His Holiness Patriarch Pimen delivered a speech to the teachers and pupils, in which he emphasized the responsibility and redemptive service of the Orthodox pastor and went on to say: "Proceed to the fulfillment of the duties placed upon you by Divine Providence with trepidation and spiritual alertness, and follow it unwaveringly all your life without glancing back. Bring up your flock in the fear of God, constantly recalling Christ as our Saviour, who offers us the finest example of service. And may God's boundless mercy be upon you, dear children, and may you be enriched with spiritual gifts in your service to the Church and your people. May your labours contribute to the consolidation and development of the old friendship between the Serbian and Russian Orthodox Churches, and between the peoples of Yugoslavia and the Soviet Union." The delegation visited several convents. There were not many of them, but they are well organized and under the direct care of His Holiness Patriarch German. Nunneries had completely disappeared in Serbia over the course of the countrys sad history and were revived by Russian

nuns only after the First World War. The real cradle of monasticism was the Lesninsk Convent in the Diocese of Kholm. Finding themselves in the theatre of military operations the nuns sought refuge in Belgrade, where they lived to see the joyous restoration of contact with the Mother Russian Orthodox Church in 1945, when regular visits between the Russian and Serbian Churches began (for more details on this see the Russian JMP, 1946, No. 5, pp. 37-44).

On October 13 we visited the Convent of the Presentation of the Blessed Virgin in Belgrade. The service was already over and restorers were at work in the cathedral. We were cordially received by Reverend Mother Varvara, a small radiant-faced lady. Some of the senior sisters had come from various parts of Russia. The first Mother Superior of the convent was Reverend Mother Angelina Gracheva, a native of St. Petersburg, who died on October 26, 1970, at the age of 98. She is rightly regarded as the spiritual mother of Serbian nuns. By her grave and by the graves of well-known Serbian metropolitans, Metropolitan Nikodim said a liturgy for the repose of the dead, in memory of his brothers in Christ buried there who had toiled in common



Patriarch Pimen and Patriarch German at the grave of Angelina Gracheva, first Mother Superior of the Convent of the Presentation of the Blessed Virgin, October 13, 1972

for inter-Church relations: Metropolitans Dosifej (1877-1945) and Damaskin of Zagreb (1892-1969), Iosif of Skoplje (1878-1957), and Arseny of Budim (1883-1969).

At the picturesque foot of Mt. Avala, 11 kilometres from Belgrade, stands the ancient Rakovitsa Monastery. Its original foundation dates back to the years 1377-1385 (Dr. Dushan Kashic. The Rakovitsa Monastery, 1970). But its real fame in history as a monastery started only at the beginning of the XVI century, when it occupied an important place in the history of the Serbian Church and culture, and especially in the liberation movement and the Serbian renaissance. One of the monks, Archimandrite Grigoriy, had been a member of the Russian court and diplomatic service at the beginning of the XVI century, and established close ties between his monastery and Russia. The monastery received icons of high artistic value as gifts. From the beginning of the XIX century, it benefited from the patronage of the Obrenovich rulers of Serbia who were all buried there. From 1905 to 1932 the monastery was the site of the Belgrade Theological Seminary. With the helpful participation of Patriarch Dimitriy of Serbia (1920-1930), Russian hierarchs and theologians did much to establish the monastic way of life and for theological learning there. His Holiness' residence was also in the Rakovitsa. He was a majestic and benevolent representative of the ascetic way of life, a joy to the seminarists. He showed a keen interest in the students and attended classes. His grave, which is situated by the north wall of the ancient Cathedral of St. Michael the Archistrategus in the monastery, always draws worshippers. Our delegation also bowed before his grave and sang "Eternal Memory."

During the German occupation the fascists took over the monastery. Patriarch Gavriil of Serbia was confined there until he was sent to a concentration camp in Germany. One of the canvases by the professor of painting Nikodim Brkic († 1969) depicts Christ the Saviour appearing in a vision to Patriarch Gavriil and giving encouragement to the prisoner at a particularly dangerous moment.

After the Second World War Rakovitsa Monastery again became the site of the theological seminary for several years before it was transferred to a newly-built building in Belgrade. For a while a school of icon-painting was located there.

Rakovitsa's second life began in 1959 when Patriarch German opened a convent there. The dilapidated old buildings were restored, as was the ancient church, and a new church, dedi-

cated to St. Paraskeva (Feast Day on Oct. 14 [28]), was built in 1969. She lived in the XIV century in the environs of Belgrade and is revered everywhere in Slavonic lands, and in Roumania where her relics are now to be found in the town of Jassy. There are eight nuns here, headed by Reverend Mother Fevronia in the convent today. They are all young, the eldest is hardly thirty. They respond to the warm fatherly attitude of His Holiness Patriarch German by active and harmoniously submitting to their discipline. The convent is not only a model of order, there is something maidently attractive about it. It is frequently visited by their own people and guests from abroad. Celebrations of feast days and the Dormition of the Mother of God are particularly well attended.

On Monday, October 16, we were greeted by that busy and kind man, Bishop Chrysostom Branic in the Manasiya Convent. This ancient abode of ascetic zeal and military glory is a fortified monastery with massive white stone walls, guards the road into the valleys to the North. It has many times served the local dwellers as a sanctuary. Now all is silent but for the rustle of leaves falling from the venerable chestnut trees, and the gurgle of the swift mountain stream Resava behind the wall. The busy life of the convent proceeds at its own pace.

Under Reverend Mother Varvara, some twenty nuns live in strict obedience to the rules, keeping the traditions and singing of Russian monasteries inaugurated there by the Russian hieromartyr Luka.

The convent has that distinctive refinement which is generally associated with the solicitude of the hands of nuns. The severity of the mighty walls which have been restored but still bear traces of the destructive forces of war and time, softened by the natural lawns, tastefully interspersed with casual unpretentious flower beds. Light creepers form their own patterns on the convent walls. A special incense fills the ancient cathedral and everything is neat and orderly, inducing the visitor to be particularly careful and respectful in treading the warm white-stone tiles of the floor. The spiritual peace that prevails in these old places of prayer and worship awakes and enhances our appreciation of the beauty and value of ancient holy places. At the behest of Father Luka the nuns do ecclesiastical as well as physical work. Among them are sisters with a theological education and a knowledge of foreign languages. They combine their study of the monastery's spiritual values with their disciplines and help the Mother Superior to receive guests. They welcomed us joyfully, in the grand Russian manner. It was a pity that we

to disappoint the sisters by the shortness of stay and our inability to taste all the sweets which they had so lovingly prepared, which included everything from the local biscuits to Russian pies.

While we were in the same area of Resava we visited the huge caves of stalactites, a well-known tourist sight.

On the way to Kragujevac on October 17, the delegation visited the Church of St. George the Martyr and the burial vault of the Karageorgiev dynasty on Mt. Opaenats above the town of Topola. This five-domed white-stone church, built in 1912 to a design by the Russian architect S. Smirnov, in collaboration with Serbian architects and artists, is famed for its mosaics. They were executed during the period 1924-1931 and are reproductions of ancient frescoes; the softness of their lines and their wealth of colour are striking. Like the frescoes that were their prototypes, these mosaics must rank among the finest religious monuments in the world. The church is richly decorated with expensive types of marble and forms part of a museum complex which includes an exhibition on the period of the first Serbian rising against Turkish domination in the 19th century under the leadership of Karageorge. Topola

was then the main town in the liberated areas of Shumadia.

It is easy enough to compile a formal itinerary but it is almost impossible to convey in words the full significance of the emotions and impressions evoked by our meetings with our friends and brothers or by what we saw and experienced. It was of great intrinsic value. We hope that this visit will also contribute to the traditional fraternal relations between the Russian and Serbian Sister Churches. We look forward to the arrival in our country of Patriarch German, who has kindly accepted the invitation of His Holiness Patriarch Pimen.

On October 18 at 10 o'clock in the morning the delegation of the Russian Orthodox Church left Belgrade for Athens. At Belgrade Airport the Primate of the Russian Church was seen off by His Holiness Patriarch German, the hierarchs of the Serbian Church, colleagues of the Serbian Patriarchate, the Dean of the Holy Trinity Church-podvorye, the staff of the Soviet Embassy in the YSFR, representatives of the Commission on Religion of the Socialist Republic of Serbia, and other officials.

Archbishop PITIRIM

Visits of His Holiness Patriarch PIMEN to the Primates of the Georgian and Armenian Churches

His Holiness Patriarch Pimen of Moscow and All Russia paid an official visit to Georgia on November 8-10, 1972, at the invitation of His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta-Mtianeti.

His Holiness Patriarch Pimen was accompanied on his journey by Metropolitan Yuvenaliy of Leningrad and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate (DECRA); Archbishop Pitirim of Volyn, Chairman of the Publishing Department of the Moscow Patriarchate; Priest Mikhailov, advisor to the DECRA of the Moscow Patriarchate; Andrey Mazur, Protodeacon of the Cathedral of St. Nicholas and the Epiphany in Leningrad; Hierodeacon Antoni Kuznetsov, the attendant of His Holiness, and Vladimir Yarenko, Private Secretary of His Holiness Patriarch.

During the departing moleben was said on the day of the feast of the Mother of God in the building of the Patriarchate. His Holiness Patriarch Pimen and

members of the delegation prayed devoutly to the Life-Giver to grant peace between the Churches and on a successful journey. Archimandrite Trifon Krevsky, rector of the Chapel, said the moleben.

Metropolitan Serafim of Krutitsy and Kolomna and Metropolitan Aleksey of Tallinn and Estonia, members of the Holy Synod; Archbishop Filaret of Dmitrov, Rector of the Moscow theological schools; Bishop Chrysostom of Zaraysk, Vice-Chairman of the DECRA; Archimandrite Ieronim, Acting Superior of the Trinity-St. Sergius Lavra, and staff members of the Synodal departments, arrived at the Vnukovo Airport to see His Holiness Patriarch Pimen off.

His Holiness said a cordial farewell to those who came to see him off and, accompanied by members of the delegation, boarded the TU-134. A few minutes later the plane headed for Tbilisi, the capital of Georgia.

The two-and-a-half hour trip in the cozy cabin of the TU-134 was very pleasant. The time of the meeting of the two Primates of the Church was drawing near.



Meeting of His Holiness Patriarch Pimen and His Holiness and Beatitude Catholicos-Patriarch David V at the Tbilisi Airport, November 8, 1972

His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Metropolitan Zinoviy of Tetrtskaro; Metropolitan Iliya of Sukhumi and Abkhazia; Metropolitan Roman of Kutaisi and Gelati; Bishop Gayoz of Tsilkani and other ecclesiastics came to the Tbilisi Airport to meet His Holiness Patriarch Pimen and the delegation.

The historic meeting of the two Primate of the Sister Churches was cordial and full of joy. The friendship and mutual understanding between the Russian and the Georgian Orthodox Churches, based on equality and mutual respect, has a proud history of its own. And it must be stressed, as a milestone in the fraternity of the two Churches, that their Primate have often raised their voices jointly for the triumph of peace among nations, for the ending of the intervention of the USA in Southeast Asia, and on other problems which cause concern to all of mankind.

After the fraternal meeting of the two Primate and exchange of greetings, the motorcade proceeded to the cottage of the Intourist Hotel, specially prepared for the occupancy of His Holiness Patriarch Pimen and members of the delegation during their stay. The warm hearts

of our brothers in faith, their sincerity, Georgian hospitality, the southern sun and Georgian mountain air created a particular atmosphere of unanimity. During dinner toasts and warm-hearted wishes for further prosperity were addressed many times to His Holiness Patriarch Pimen of Moscow and All Russia.

In his speech of reply, His Holiness expressed gratitude for the invitation to visit the Georgian Orthodox Church and the opportunity offered him to pay homage to her ancient shrines.

On the day of his arrival, His Holiness Patriarch Pimen, accompanied by His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia, and the hierarchs of the Georgian Orthodox Church visited the ancient Sion Cathedral in Tbilisi. They genuflected before the Holy Cross of St. Nina Equal to the Apostles, Georgia's enlightener, and the other shrines in the cathedral.

By the right northern column, the Primate of the Russian Orthodox Church, together with the delegation, said a lity before the burial place of Efrem II, Catholicos-Patriarch of All Georgia, who was well known as a true friend of the Russian Orthodox Church and of the Russian people.

wards His Holiness Patriarch Pimen and the Cathedral of St. Alexander Nevsky is the Metropolitan cathedral of Metropolitan Zinovy of Tetrtskaro. This temple is as the Russian church among the believers, as distinct from the other churches, as distinct from the other churches, as distinct from the other churches. Many of the believers are of Russian origin. We were especially pleased to see a large number of believers at the All-Night service who cordially greeted His Holiness Patriarch Pimen and the delegation. There are many traditionally Russian icons in the church. After singing before specially venerated shrines, His Holiness went to the Didubi Cathedral. Having blessed the sacred icons of the church, His Holiness and his party sang the troparion to the church and some other hymns. A trip was made the next day, November 9, to the old city of Mtskheta, the site of the Svetitskhoveli Cathedral, the most ancient shrine of the Georgian Orthodox Church. The enthronement of the Catholicos-Patriarchs of the Georgian Orthodox Church has been performed there in ancient times. The title of the Catholicos-Patriarch of Georgia mentions that he is the Archbishop of Mtskheta and Tbilisi. This title is evidence of the outstanding role, which the Sveti Tskhoveli Cathedral played and

continues to play in the life of the Georgian Church. The building as such is amazing in its majesty and simplicity and so is the great architectural skill with which all the minutest details are executed. Restoration work is going on in the cathedral right now.

The schedule then envisaged a visit to the seminary Church of Samtavro and the theological seminary next to it. Catholicos-Patriarch David V is the rector of the seminary at present. Teachers, students and believers greeted His Holiness Patriarch Pimen and the guests in the church. Seminary students sang several hymns. At the end of the visit the future priests of the Georgian Church and teachers came up to the two Primates of the Sister Churches to receive their blessings. The guests got acquainted with the syllabus of the seminary and saw the classrooms; they were offered some Georgian dishes in one of the halls.

The Dzhvari Monastery of the Holy Cross, which Lermontov had sung praise to in his poem "Mtsyri," is situated not far from the city of Mtskheta. This monastery-museum has retained traces of paganism to our time. The heathen altar rises in the centre of the temple. The ruins of the temple's building are astounding even now in their monumental and beautiful architectural style.



His Holiness Patriarch Pimen in the Russian Cathedral of St. Alexander Nevsky, Tbilisi, November 8, 1972



Proceeding to Divine Liturgy, Echmiadzin, November 11, 1972

On the same day His Holiness Patriarch Pimen visited the Tbilisi State Museum of Arts. His Holiness was welcomed by V. V. Kandalaki, deputy director of the museum. A museum guide showed the delegation the treasures of chased gold and specimens of enamel work and the exhibits in the section of ancient Georgian art. The museum has on display a large number of unique old Georgian icons with gold cases studded with precious stones. The museum has a large collection of other churchware of great historical value.

Director of the museum Amiranashvili, Corresponding Member of the Academy of Sciences of Georgian SSR, greeted His Holiness Patriarch Pimen and His Holiness Patriarch David V.

In the afternoon, His Holiness and his party visited the Pantheon Temple on the Mzhetsminda, which means "The Holy Mount" in ancient Georgian, the funicular railway and the Cherepashye Lake. The city of Tbilisi looks especially wonderful at night when viewed from the observation platform and the funicular railway.

On the eve of departure, His Holiness and Beatitude Catholicos-Patriarch David V held a large reception in honour of His Holiness Patriarch Pimen of Moscow and All Russia. Hierarchs of the Georgian Church and other officials attended the reception at which many speeches and toasts were said. All the speeches

dealt with the friendship and fraternity of the two Christian Churches—Russian and Georgian—and their constant joint efforts to strengthen peace among nations. The reception was held in an atmosphere of friendship and fraternity between the Primates of the Sister Churches.

The next day, His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia, hierarchs and ecclesiastics of the Georgian Orthodox Church came to the airport to see off His Holiness Patriarch Pimen of Moscow and All Russia.

The parting talk between the two Church Primates was warm and cordial. Thus closed the official visit of the Primate of the Russian Orthodox Church to Georgia.

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After a cordial parting with their hospitable hosts and brothers in faith, His Holiness Patriarch Pimen and his delegation continued their journey to Yerevan, capital of Armenia. From the plane the beautiful mountain Lake of Sevan and the biblical Mt. Ararat could be seen in the distance. The Ararat Valley, encircled by mountains, offers a splendid view. The flight was short and soon after the take-off the meeting took place with His Holiness Vazgen I, Supreme Patriarch-Catholicos of all Armenians. Also present at the

to welcome Patriarch Pimen were Archbishop Egishe in Jerusalem; Archbishop Serobe of Paris; Archbishop Papken of America; Archbishop Komitas of the Archbishop Tirair of Roumania and Bulgaria; Bishop Gnel of Beirut; Bishop Shage, Chancellor of the Jerusalem Patriarchate; Bishop Jyusik of Hajan and other clerics.

A procession of cars went from the airport to Echmiadzin, the ancient spiritual centre of the Armenian Church. Apartments were prepared for His Holiness Patriarch Pimen and members of his delegation at the residence of the Catholics.

His Holiness Patriarch Pimen made several visits and attended official receptions during his stay in Armenia from November 10 to 14, 1972. On the day of his arrival, His Holiness Patriarch Pimen inspected the majestic Echmiadzin Cathedral and the church archaeological museum attached to it. The museum has on display many church items, including the blade of the spear with which one of the soldiers according to tradition, pierced the side of our Saviour (Jn. 19. 34).

A fragment from which the museum has a fragment of Noah's Ark, relics of saints and a large number of other sacred and unique objects. A heathen temple, dating back to the II century B. C. was discovered during excavations of the sanctuary of the cathedral in 1958. In the III century, the tsar of Armenia, recognized Christianity as the state religion in A. D. 301. It was 13 years before Christianity was accepted in the Roman Empire.

According to legend Gregory the Illuminator saw a vision—in the place where the cathedral now stands—of our Saviour, Who struck four times with a golden hammer the spot where He commanded a Christian temple to be built. It happened in 301. The word "Echmiadzin" in ancient Armenian means: "Ech"—come down; "Miadzin"—the Only Begotten (Son).

A visit was made next day, in accordance with the programme of the stay, to the Matenadaran (in Armenian—a book depository where ancient MSS and other written relics of Armenian history are stored). A special institute for studying MSS was set up there in 1959. Right now the Matenadaran has more than 13,500 manuscripts in ancient Armenian and other languages and many other valuable relics of Armenian culture. Some manuscripts have been received from abroad as gifts.

Deputy director L. Babken, welcomed the delegation at the entrance to the book depository. Professor S. Arevshatian, D. Sc. (Philosophy) acted as a guide.

On the same day His Holiness Patriarch Pimen visited the Gegard Monastery, situated some 50 km from Yerevan, 1,300 m above sea level in the mountains. En route to the monastery they passed the Gorky settlement, where a heathen temple of the I century B. C. still stands in good condition. The Gegard Monastery was founded in the XIII century in the mountains.

In the past, when times were difficult for the Catholicos, he moved to the monastery from Echmiadzin. The spear used to be preserved



Pilgrims at the Gegard Monastery asking His Holiness Patriarch Pimen to bless their meal

there before it was transferred to Echmiadzin. Gegard means "spear" in Armenian. The monastery has eight churches. Some of them were cut into the rock face and served at different times as the refectory and tombs for the tsar's court. There are also several cells where monks used to live up to the VII century. Today the Gegard Monastery is deeply revered by Armenian believers and many who live abroad deem it their duty, when they come to Echmiadzin, to visit Gegard. The monastery is visited by 20,000-30,000 pilgrims on Sundays in summer.

His Holiness Patriarch Pimen delivered an address and greeted Patriarch-Catholicos Vazgen I and presented him with the Vladimir Icon of the Mother of God as a gift from the Russian Orthodox Church.

After the Liturgy on Sunday, His Holiness Patriarch-Catholicos Vazgen I gave a big reception in honour of His Holiness Patriarch Pimen of Moscow and All Russia in Echmiadzin.

The reception was attended by Patriarch Egi-she in Jerusalem, archbishops and bishops, who had arrived from abroad, ecclesiastical and public figures. Many speeches and greetings addressed to the Primates of the Churches and the Soviet Government were said at the reception.

On the same day, His Holiness Patriarch Pimen laid flowers before the monument to the victims of the policy of genocide pursued by the Turks in Western Armenia in 1915. A short lity was said for the dead at the monument. First the lity was sung by Patriarch-Catholicos Vazgen I and his party and then by Patriarch Pimen with the delegation.

Vazgen I, Patriarch-Catholicos of all Armenians, and Patriarch Pimen of Moscow and All Russia concelebrated an ecumenical service at the Echmiadzin Cathedral in the evening of the same day. After the service the choir gave a concert of church music in Armenian and Church Slavonic.

His Holiness Patriarch Pimen and members of the delegation left Echmiadzin on November 14.

His Holiness Vazgen I, Supreme Patriarch-Catholicos of all Armenians, Jerusalem Armenian Patriarch Egi-she and the other ecclesiastics who took part in the meeting, came to the airport to see off the distinguished guest.

The official meeting of His Holiness the Patriarch of Moscow and All Russia and of His Holiness Vazgen I, Supreme Patriarch-Catholicos of all Armenians, shows how close the ties are between the two Sister Churches in the spirit of ecumenical cooperation.

His Holiness Patriarch Pimen was accorded a cordial welcome at the Vnukovo Airport by the

members of the Holy Synod, representatives of the Synodal departments and other officials.

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Undoubtedly the meetings of the Primates of the Russian, Georgian and Armenian Churches are of paramount importance for furthering mutual relations and fraternal cooperation in the inter-Orthodox ecumenical and peace-making activities.

VLADIMIR PONOMARENKO
Master of Theology

Archimandrite Nestor Krystev, Dean of the Bulgarian Podvorye



By the decision of His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Church of September 27, 1972, Archimandrite Nestor Krystev, Abbot of the Monastery of Rila, was appointed envoy of the Patriarch of Bulgaria to the Patriarch of Moscow, and Dean of the podvorye of the Bulgarian Church in Moscow.

On December 19, 1972, the new dean of the Bulgarian podvorye in Moscow, Archimandrite Nestor Krystev, arrived in Moscow. At Shereme-

Airport he was met by Archpriest Pavelovsky of the Department of External Church Relations of the Moscow Patriarchate; Archpriest Dimitriy Akinfiev of the Church of the Dormition at the Bulgarian podvorye, and officials of the Moscow Patriarchate. At the Church of the Dormition of the Bulgarian podvorye, where he was greeted by the clergy and laity, Archimandrite Nestor kissed a much-venerated icon of the Mother of God "Of the Three Hands" and an icon of St. Nicholas the Miracle Worker whose feast was celebrated that day.

December 24, the thirtieth Sunday after Pentecost, the Day of the Holy Patriarchs of the Old Testament, Archimandrite Nestor celebrated the Divine Liturgy at the Church of the Dormition of the Bulgarian podvorye with the participation of the clergy and, on the eve, he conducted the All-Night Vigil. During the Vigil Archimandrite Nestor was greeted on behalf of the clergy and laity of the podvorye church by Archpriest Dimitriy Akinfiev. Archimandrite Nestor, in his speech of reply, expressed the conviction that by diligent service he might justify the high trust shown him by His Holiness Patriarch Maksim of Bulgaria and His Holiness Patriarch Pimen of Moscow and All Russia, and conveyed to the congregation the blessing of the Monastery of St. John of Rila.

December 26 the new dean of the Bulgarian podvorye was received by His Holiness Patriarch Pimen. On the same day Archimandrite Nestor was also received by Metropolitan Yuvenaliy of Sofia and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate. Afterwards Archimandrite Nestor paid a visit to Archimandrite Makarios Tayar, Dean of the Antiochian podvorye in Moscow.

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Archimandrite Nestor (secular name Nikola Stefanov Krystev) was born on May 29, 1925, in a worker's family in the town of Kostenetsa, Sofia Region, Bulgaria. He finished the Sofia Theological Seminary in 1946 and the Divinity Faculty of Sofia University in 1950 with honours. On December 8, 1946, he took monastic vows and the name of Nestor at the Monastery of Rila. In 1947 he was ordained hierodeacon. From 1950 to 1962 he served at the Metropolitan See of Veliko Trnovo. In 1956 he was consecrated priestmonk, and in 1959 elevated to the dignity of archimandrite and appointed protosynkellos (deputy to the metropolitan) at a metropolitan see. From 1962 to 1964 Archimandrite Nestor was a professorial stipend-holder at the Moscow Theological Academy. For his paper "Velchovat Zavera" (the 1833-1835 plot in Bulgaria against the Ottoman Empire in order to attain freedom for the Christian faith and for the Bulgarian people) the Council of the MTA granted him the degree of Candidate of Theology. From 1964 to 1967, after his return to Bulgaria, Father Nestor worked as an inspector-tutor at the Theological Academy of St. Clement of Ohrid in Sofia. In 1968 he was appointed dean of the memorial Church of the Nativity of Christ in the village of Shipka, and in 1971 Abbot of the Monastery of Rila. Archimandrite Nestor is a prominent religious poet and the author of writings on Church history, which appeared in various ecclesiastical and secular publications.

Archpriest DIMITRIY AKINFIEV
ANDREY INGATIEV

NEWS OF DIVINITY SCHOOLS

Chronicle of the Moscow Theological Academy

the decision of the Academy Council, the Moscow Theological Academy and Seminary celebrated the 50th anniversary of the formation of the USSR.

During the anniversary celebrations in December 1972, the academy sent a telegram of greeting to the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, V. A. Kuroyedov.

On the 30th Sunday after Pentecost, the Day of the Old Testament Patriarchs, December 24, Archbishop Filaret of Dmitrov, Rector of the Academy and seminary, celebrated Divine Liturgy in the Academy Church of the Protecting of the Mother of God. After the service he read out the Message of His Holiness Patriarch Pimen and the Holy Synod to the flock of the Russian Orthodox Church on the occasion of the anniversary of the formation of the USSR.

At 12 noon on December 25, Archbishop Filaret opened an exhibition in the rooms of the Academy wing, devoted to the Golden Jubilee of

the USSR. Professor Archpriest Aleksiy Ostapov, Secretary of the Academy Council, made a short speech. The rector thanked the organizers of the exhibition. In the academy cinema there was a showing of the film "Union of Equals."

At midday on December 26, there was a ceremonial meeting in the Assembly Hall which was opened by Archbishop Filaret. He delivered the Message of His Holiness Patriarch Pimen and the Holy Synod which had been read out in church on the previous Sunday. The Assistant Rector Hegumen Aleksandr Timofeyev read out a telegram of greeting from Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee. A lecturer from the "Znaniye (Knowledge) Society gave a talk in honour of the 50th anniversary of the USSR, which was received with great interest. Archbishop Filaret thanked the speaker on behalf of all those present after which the Soviet National Anthem was performed.

The Academy choir under the choirmaster, M. K. Trofimchuk, soloists, reciters, student musicians, as well as members of the Moscow clergy, former graduates of the academy, took part in the anniversary concert. Russian, Ukrainian, Byelorussian melodies, both old and new; works from classics and poetry in Udmurt, Chuvash, Byelorussian, Latvian, Georgian, Moldavian, and Ukrainian were also heard.

A cleric of the Serbian Church, Priestmonk Efrem Milutinovich and Bulgarian undergraduates Priestmonk Joseph, S. N. Dimitrov and T. I. Chonkov also spoke a word of greeting.

On Wednesday, December 6, 1972, Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate, visited the academy and seminary. In the Assembly Hall in the presence of the professorial teaching body and pupils, His Eminence was welcomed by the Rector Archbishop Filaret. Metropolitan Yuvenaliy spoke about the work of the Department of External Church Relations over the past year. He told of the contacts with overseas branches of the Russian Orthodox Church: the Patriarchal Exarchates, the Russian Orthodox Mission in Jerusalem, Church districts, Patriarchal parishes, representations and podvorya. He spoke, too, of the Department's activities in the development and strengthening of fraternal ties and cooperation with Local Orthodox Churches, non-Orthodox Churches, religious unions, the World Council of Churches and other ecumenical and confessional organizations. Metropolitan Yuvenaliy gave an illuminating account of the activities of our Church in the cause of peace. As a member of the Patriarchal delegation, he shared his impressions of the official pilgrimage made by Patriarch Pimen in 1972. Metropolitan Yuvenaliy answered questions put by the students and pupils.

On the same day, Metropolitan Yuvenaliy, Archbishop Filaret and members of the academy clergy officiated at Vespers in the Academy Church. The akathistos to the Protecting Veil of the Mother of God was read during the service.

Afterwards the academic staff enjoyed a most cordial and unconstrained conversation with Metropolitan Yuvenaliy over tea in the staff-room.

On November 22, a highly interesting and impressive lecture was delivered in the Assembly Hall by V. M. Volkov, a 1919 graduate of the academy and one of its oldest workers, at present the scientific consultant of the Academy Library and for many years its director. With his deep knowledge and love of books he chose for his lecture a bibliographical review of works on the history of the Trinity-St. Sergius Lavra and the Moscow Theological Academy in connection with the 550th anniversary of the invention of the relics of St. Sergius (July 18, 1972). Professor Archpriest A. Ostapov introduced the lecturer to the audience and referred to his remarkable erudition and devotion to his work. V. M. Volkov began by outlining the theme of his lecture.

"This lecture," he said, "is a fragment from the history of old Russian writings and booklore from the end of the XIV century to the present day. It is a bibliographical journey into the heart of five and a half centuries, through

well-worn, familiar and dearly loved pages of our history, in whose continuity and flow we worked out the remarkable history of the Holy Lavra, where once there laboured and toiled wisdom-seeking fathers and brethren, the inheritants of St. Sergius's cloister."

On behalf of all those present, Professor Archpriest A. Ostapov warmly thanked the speaker for an interesting and stimulating lecture. The audience sang "Many Years" to the speaker. (The article on V. M. Volkov's lecture was published in issue No. 9, 1972.—Ed.)

On December 14, 1972, the Academy prayerfully observed the memory of St. Filaret the Just and Righteous and spent the evening in the traditional manner set by His Holiness Patriarch Aleksiy. At 7 p.m., in the Assembly Hall, after the singing of the prayer "To the Heavenly King," the evening was opened by Professor Archpriest A. Ostapov.

Hegumen Evlogiy Smirnov, a teacher at the academy, gave a talk on the subject: "The History of the Russian and Bulgarian Church's Relations in the XVIII-XIX Centuries." In the history of relations between our two Churches the speaker said, the nineteenth century is particularly rich in outstanding events. One such event was the liberation of Bulgaria from Turkish domination by the sacrifice of 200,000 Russian lives. In remembrance of this event a splendid memorial church dedicated to St. Alexander Nevsky was erected in the Bulgarian capital, Sofia.

Metropolitan Filaret Drozdov of Moscow devoted much time and thought to improving the strained relations between the Bulgarian Church and Constantinople. The Russian Church was always an active member of the seven Slavonic Churches. She considered the difficulties and disasters of the other Slavonic countries as her own, defending the honour and rights of her brothers before the Orthodox world. His Holiness Patriarch Aleksiy devoted much effort towards ending the schism which had hung over her Sister Church for more than seventy years. On February 22, 1945, the schism was lifted and the Bulgarian Church pronounced autocephalous, of equal rank with the other Local Churches. On May 10, 1953, the Bulgarian Orthodox Church re-established the patriarchal jurisdiction, an ancient form of Church administration.

Archpriest Aleksiy Ostapov briefly reviewed the mutual relations between the Russian and Bulgarian Churches in our own time. After his enthronement in May 1946, His Holiness Patriarch Aleksiy and his delegation paid a fraternal visit to the Bulgarian Church. In 1957, he attended the celebrations in Bulgaria to mark the 80th anniversary of the heroic battle of the Shipka Pass. In 1962 he visited the Bulgarian Church for the third time.

After his election to the All-Russian Patriarchal Throne, His Holiness Patriarch Pimen also paid a visit to the Bulgarian Church. He participated in the Enthronement of the Bulgarian Patriarch Maksim in June 1971, and visited Bulgaria for a second time in April-May 1972. In March 1972, Patriarch Maksim of Bulgaria was the guest of the Russian Church. There is a Bulgarian podvorye in Moscow; students and postgraduates from Bulgaria study in our theological schools, especially in the Moscow

emy; exchanges of delegations take place. The last academic year Archbishop Nikolay Sakariopolis, the Rector of the Sofia Theological Academy, delivered a series of lectures in Moscow and Leningrad theological academies.

A concert of church singing was given by the students of the academy and seminary. The evening closed with the singing of the prayer "It is meet...." Those who attended the evening saw the exhibition devoted to Bulgaria organized by the staff of the Church Archaeology Collection.

Professor LEV NIKOLAYEVICH PARIISKY

On November 23, 1972, after a long illness and in the 81st year of his life, **Lev Nikolayevich Pariisky**, Master of Theology and the oldest professor of the Leningrad Theological Academy in the Faculty of Patrology, passed away.

He was born on February 20 (March 3, New Style), 1892, in St. Petersburg. His parents were devout people and fostered in him the love of the Holy Church and his fellow-men. In 1913 he finished his studies at the theological seminary in St. Petersburg and in 1915 he graduated from the theological academy with the degree of Candidate of Theology for his essay "The Ascension of our Lord Jesus Christ (An Experiment in Historical Theological Research)." For seven years he taught the history of Russian literature in the Vilna and Minsk theological seminaries and the Old Testament in the Leningrad Pastoral Theological School. Then he was psalmodist and precentor in a number of Leningrad churches. From 1944 he became the secretary of the Moscow Patriarchate, psalmodist at the domestic church of the Patriarch. L. N. Pariisky later held the posts of Secretary of the Economic Board, and of the Education Committee of the Holy Synod and the Editorial Board of **The Journal of the Moscow Patriarchate**. In August 1950, he was made Assistant Rector of the Leningrad Theological Academy and Seminary, retaining his post of Secretary of the Education Committee. He was appointed to teach patrology in the academy and practical guidance for pastors in the seminary. On January 25, 1951, the Council of the Leningrad Theological Academy conferred on Lev Nikolayevich the degree of Master of Theology on the basis of his work towards elucidating the Divine Service of the Orthodox Church. At the same time he received the title of professor. In August 1967, because of illness, Lev Nikolayevich was relieved of his duties as Assistant Rector of the Leningrad theological schools by a decree of His Holiness Patriarch Aleksiy.

In the course of many years L. N. Pariisky compiled the "Liturgical instructions," which was published by the Moscow Patriarchate in separate volumes. Many of his articles have been published



in **The Journal of the Moscow Patriarchate** and in church periodicals overseas. He has composed a number of sacred music, used during services at the Church of St. John the Theologian in the LTA.

L. N. Pariisky was one of the Moscow Patriarchate's leading ecumenical figures. He was often sent on missions abroad with the blessing of the Church authorities, and on one occasion he accompanied Metropolitan Grigoriy Chukov of Leningrad on his trip to the USA (JMP, 1948, No. 1, p. 13). He was a member of the International Society of Patrologists from the time of its foundation in 1956. He took part in the creation of the Christian Peace Movement and was present at the Inter-Christian Conference for the Defence of Peace in Prague in 1958, 1959 and 1960. In 1961 he participated in the work of the First All-Christian Peace Congress, which founded the Christian Peace Conference. He took part in the organization of the Conference of European Churches and for many years after its establishment

(January 1959) was a member of its Consultative Committee. He also attended the Puydoux conferences (JMP, No. 12, 1960, and No. 5, 1961).

L. N. Pariisky was awarded the medals "For the Defence of Leningrad" and "For Heroic Labour in the Great Patriotic War 1941-1945."

His Holiness Patriarch Aleksiy conferred on him the Order of St. Vladimir Equal to the Apostles, Second Class.

In March 1972, the students, lecturers and professors congratulated Lev Nikolayevich on the occasion of his 80th birthday (JMP, No. 4, 1972).

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The news of L. N. Pariisky's death reached the academy whilst a meeting of the Academy Council was in progress. The Rector, Bishop Meliton of Tikhvin, and members of the professorial teaching staff interrupted their meeting and assembled in the Academy Church for the panikhida which was also attended by the students. After the panikhida there began a reading from the Psalter by the coffin of the deceased in his flat. On the next day, November 24, Lev Nikolayevich's body was taken to the Academy Church escorted by teachers, students, former pupils of the Leningrad theological schools and friends of the deceased. In the evening of the same day a parastasis was said. On Saturday, November 25, the liturgy for the repose of the soul and the funeral service were held by Bishop Meliton together with professors and students in holy orders. Bishop Meliton said a few words in memory of the departed, before the service. Other priests, who had once been pupils of Lev Nikolayevich, also officiated. Funeral orations were delivered by Dotsent Archpriest Vasilii Stoikov, Professor Archpriest Mikhail Speransky and Professor Archpriest Liveryi Voronov.

Lev Nikolayevich Pariisky was interred in the Serafimov Cemetery in Leningrad. After a short panikhida in the cemetery chapel and a lity for the repose of the soul at the graveside, the body of the deceased was buried near the chapel.

Telegrams of condolences arrived addressed to the Rector of the academy and seminary.

One of them was from His Holiness Patriarch Pimen: "In eternal remembrance of Professor Lev Nikolayevich Pariisky, the oldest member of the teaching staff of the Leningrad Theological Academy, who took part in the education and upbringing of so many active members of our Church. Kindly tender my condolences to the colleagues, students and relatives of the departed. Patriarch Pimen."

Metropolitan Nikodim of Leningrad and Novgorod sent a telegram from Moscow: "Dear and honoured Rector, may I express my heartfelt condolences to you, the staff and pupils of our theological schools at the loss of one who was for many years Professor and in recent past Assistant Rector, highly respected Lev Nikolayevich Pariisky. In my thoughts I have bent over his coffin and given him the 'last kiss.' I deeply regret that ill health has prevented me from attending his funeral in person. May God, the Giver of Eternal and Everlasting Life, grant his soul repose in the Heavenly Kingdom. Nikodim, Metropolitan of Leningrad and Novgorod."

Messages of condolences were also received from Metropolitan Aleksiy of Tallinn and Estonia,

Chairman of the Education Committee; Metropolitan Yuvenaliy of Tula and Belev, Chairman of Department of External Church Relations of Moscow Patriarchate; Metropolitan Ioann of Yaroslavl and Rostov; Archbishop Leonid of Riga, Latvia; the Moscow Theological Academy, the Odessa Theological Seminary; Dotsent Archpriest Vladimir Sorokin, Assistant Rector of LTA and LTS, who was abroad on business at time, and from others, many of whom were former pupils of the deceased. Telegrams of condolence were also sent to the Professor's widow, O. I. riiskaya.

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Lev Nikolayevich Pariisky never sought glory. He was a modest worker dedicated to theology, a profound Orthodox theologian, and a truly devout man. As Assistant Rector of the Leningrad theological schools, Lev Nikolayevich devoted his efforts to their well-being. Living as he did in the flat attached to the academy, he deliberately declined all leave and summer excursions to the country. In the summer and winter vacations, when the corridors of the academy were usually empty, Lev Nikolayevich could always be seen in the building, ever diligent and engrossed in his work. Nothing escaped his notice; he cared for everything. He was indeed a man of inexhaustible energy. Through his efforts, the cooperation of Metropolitan Nikodim of Leningrad and Novgorod and the blessing of His Holiness Patriarch Aleksiy, the academy church was restored and its iconostasis gilded. Lev Nikolayevich carried out his duties as Assistant Rector with zeal and conviction. A man of few words, he always kept to the matter in hand. In his dealings with those around him he was a generous, tactful and self-possessed man, always fair and courteous. His strictness with his students was tempered with love. He could never tolerate injustice of any kind, nor should we overlook his seemingly less significant traits, such as punctuality and precision. He never arrived late for Divine Service or lectures or for any academic meeting or undertaking. With him this was an unflinching rule. He always answered his correspondence promptly. In the capacity of Assistant Rector he had to receive many visitors but there was not a single occasion when he had refused to see someone or kept them waiting, even outside working hours or during his leisure. The Academy Church was very dear to him and every day, morning and evening, would find him there with all the students. He suffered greatly when he was unable to go to church because of illness. Sometimes he conducted the church choir, read the prayers for Holy Communion and the Royal Hours at Christmas. Lev Nikolayevich Pariisky had a firm will and strong character. He commanded the profound respect of all who knew him.

As we now offer up our obituary tribute of recognition and gratitude to Lev Nikolayevich Pariisky, we shall send aloft unceasing prayers for his soul. His image will live on in the hearts of his pupils—archpastors, pastors and laymen—all toilers in Christ's pastures. In eternal memory of you, dear and never-to-be-forgotten mentor and toiler in the Garden of the Church!

VLADIMIR BRONSKY
Junior Assistant Rector of the LTA



Alma-Ata Eparchy. 1972 was a jubilee year of great importance for the Alma-Ata Eparchy. The eparchy celebrated its centenary in June and in September the ruling hierarch, His Eminence Metropolitan Iosif of Alma-Ata and Kazakhstan, was awarded the right to wear a second panagia as Holiness Patriarch Pimen for his zealous year-long service to the Church of God in the city of the bishop. His Eminence has administered the eparchy since September 15, 1960. He is now 80 in 1973. He became a monk in 1918 and was ordained an hierodeacon in 1919 and a priest in 1920. On November 14, 1932, he was consecrated the Bishop of Taganrog, Vicar of the Rostov Eparchy, and in 1958 he was raised to the dignity of archbishop. In 1969 he was awarded the Order of St. Vladimir, Second Class. His Eminence Nikolay Mogilevsky (1874-1955) was one of the most worthy metropolitans of the Alma-Ata Eparchy. October 25, 1972, was the 17th anniversary of his death.

The Alma-Ata Eparchy, just like the Tashkent Eparchy, became independent not 100 years ago but somewhat later. Territorially it used to be part of the former Turkestan Eparchy. (See below an article on the history of the Turkestan Eparchy.)

Ivano-Frankovsk Eparchy. The city of Kosov, the heart of the Gutsul land, is located on the banks of the Rynbitsa River, amidst green forests. The citizens celebrate the Nativity of St. John

the Baptist—the Patron Saint's Day of the church in Kosov—on July 7 (June 24) each year with a solemn prayer. Throngs of believers flock to the Kosov church beginning at midday on the eve of the feast. Many of them go to Confession on the eve of the feast and on the day itself they receive Holy Communion. In 1972 the believers filled up the church and the square in front of it from early morning. Archbishop Iosif of Ivano-Frankovsk and Kolomya arrived to celebrate the Divine Liturgy on the feast day. He was accorded a joyous welcome by the worshippers. Archpriest Yevgeniy Karpinsky, the rector of the church and dean of the Church district, spoke a warm word of welcome. During Divine Liturgy Father Nikolay Kushnir preached the sermon. After the service Archbishop Iosif delivered an exhortation. He appealed to all those present to pray for universal peace, so that war would end in Vietnam and the Holy Land where the Saviour of the world had walked and taught would not be drenched in blood. After the blessing of the water the believers received the archbishop's benediction.

Tashkent Eparchy. 1972 marked the centenary of the founding of the Turkestan and Tashkent Eparchy. The celebration of this event in the Tashkent Eparchy was timed to coincide with the Feast of All the Saints That Have Shone Forth in the Land of Russia, June 11, 1972.

Bishop Sofoniy of Turkestan and Tashkent,



Metropolitan Iosif of Alma-Ata and Kazakhstan preaching in the Cathedral of St. Nicholas in Alma-Ata, October 25, 1972



The festive moleben in the Tashkent Cathedral, June 11, 1972

the first Orthodox Central Asian hierarch, arrived in Tashkent on June 6, 1872. The Turkestan and Tashkent Eparchy was opened eight years after the Central Asian regions had joined the Russian empire. A stream of settlers from Russia went to the regions that had just joined it. The episcopate was faced with the task of organizing parishes, building churches, Christian education and enlightenment of the flock. The first priests arrived with the troops and the first temples were the military churches which were subordinated, just as their clergy, not so much to the eparchial bishop as to the protopresbyter of the military and naval clergy. Russian parishes were gradually set up in the land as settlements of Russians appeared. Soon churches started to go up in the cities. K. G. Kaufman, the Governor-General of the territory, gave orders that Bishop Sofoniy be welcomed ceremoniously with the participation of the troops, and military honours. However, this honour shown the bishop proved to be only a superfluous gesture. Later on, Kaufman himself and the successive governor-generals were of the opinion that the presence of a ruling hierarch in Tashkent limited their despotic power and resisted the attempts of the bishops of Turkestan Eparchy to make Tashkent their cathedral city. Therefore, Bishop Sofoniy did not stay in Tashkent for long and moved to the city of Verna (now Alma-Ata). It must be mentioned here that Bishop Sofoniy was an excellent preacher and a specialist in non-Chalcedonian Churches. The Turkestan and Tashkent Eparchy was renamed the Verna and Turkestan Eparchy in 1916. The Tashkent Eparchy was separated from it in 1917.

The deans of Church districts and other clergy of the eparchy came to attend the celebrations in Tashkent. Bishop Platon of Tashkent and Central Asia officiated at the All-Night Vigil on the

eve of the feast and celebrated the Divine Liturgy on the day of the centenary in the Tashkent Cathedral. At the Little Entrance Bishop Platon raised to the dignity of archdeacon Deacon Boris Pashkin of the Cathedral of the Resurrection in Frunze. The Divine Liturgy was celebrated specially solemnly with a high spiritual and prayerful zeal. The bishop's choir, conducted by the proctor, Priestmonk Alexander Satirsky, sang in a touching manner. Archpriest Vladimir Korotchenko of the cathedral, preached the sermon during the communion verse. The festive moleben was said according to the order set by Bishop Platon. Before the moleben, the bishop delivered an address in which he recounted the history of the Turkestan and Tashkent Eparchy. After that he read out the telegram from His Holiness Patriarch Pimen, in which His Holiness conveyed his blessings to the clerics and the pious congregation of the Tashkent Eparchy and prayed for God's mercy and help. The bishop thanked the clerics, the singers of the right and left choirs, and the worshippers filling the cathedral for the festive service. "Many Years" was sung after the moleben, and "Eternal Memory" for all those who had toiled in the Tashkent Eparchy and were now resting in peace. Archpriest Fyodor Semenenko, Secretary of the Eparchial Board pronounced a word of congratulation to Bishop Platon. After the moleben the bishop, together with the clergy, said a panikhida in the cemetery at the graves of Metropolitan Arseniy Stadnitsky and Metropolitan Nikandr Fenomenov, and Archbishop Gavril Ogorodnikov. New tombstones and crosses had been placed on their graves by the day of celebrations. Thanksgiving molebens were said in all the churches on the festal day.

The eparchy received many congratulatory telegrams from hierarchs, clergy and laity.



Thoughts of Bishop Theophan the Recluse on the Book of St. Hermas "The Shepherd"

How diverse are the ways along which the Lord leads the souls of the faithful toward that perfection in Christianity, which He has preordained for us! Some are led through trials, others, through prosperity; outwardly, through writings, others inwardly, through inspiration; the one clearly, for all to see, the other in secret through invisible promptings. In connection with this I shall tell you what happened to St. Hermas, one of the Apostolic Fathers. You will perceive how very solicitous and inventive is the will of God as it guides us to salvation. At the same time, you will be able to profit from a number of lessons which will help you to judge whether you are going in the right way or not.

Hermas lived in Rome in the times of the Apostles. He was known to St. Paul and is mentioned by him in his Epistle to the Romans (Rom. 16. 14) as one of the best Roman Christians. The distinctive features of his soul were his extremely sincere and simple faith and unquestioning submissiveness to the promptings of God. These qualities of heart made him pleasing in the eyes of God, and the Lord granted him unusual visions and revelations that were the noble content of his life. As these marvellous signs of God were in themselves most instructive and were accompanied by edifying interpretations, Hermas was ordered to describe all that was only revealed to him for the benefit of the entire Holy Church of God. Hermas did as he was ordered and compiled a book that he named the "Shepherd" and which, in the times of the early Christians, was read in the churches, along with the writings of the Apostles.

The book consists of three parts. The first is entitled "Visions," the second—"Mandates," and the third—"Similitudes."

There were four visions: *the first* was exclusively personal to Hermas; *the second* concerned his family; *the third* was to do with the inner organization of the Church of God; *the fourth* foreshadowed the outward fate of the Church and all those who wished to be saved.

Here is how St. Hermas describes his *first vision*:

"In my youth," he writes, "I knew a beautiful maiden, whom I loved as a sister. One day I met her, when I was already the father of a family, and I thought how happy I would have been if I had owned such a wife—such a beautiful wife, so lovely in all her behaviour. Further this thought did not develop at this meeting. Some time later I was walking in a lonely place, and in my thoughts I contemplated God's works and marvelled at their beauty and grandeur. Then I fell asleep and dreamed of the maiden whom I had loved as a sister. She said to me: 'I have been sent here to accuse you before God of your sins. God Almighty, the all-powerful Creator of Heaven and earth, is angry with you for having sinned against me!' 'When and where did I ever address so much as an indecent word to you?' I asked in confusion. 'Have I not always honoured you in my heart as my own sister?' To this she answered: 'Look into your heart carefully—a sinful thought has entered your heart. Surely you know that it is a sin? It is, indeed, a sin and a very serious one! You must learn that it is those who have good thoughts and walk in righteousness before God who

will find favour with God; but the ones that harbour sinful thoughts in their hearts bring on themselves death and judgment. Among these are those who love the pleasures of this world, who indulge the desires of the flesh, who boast of their riches, who do not seek eternal bliss and do not repose their trust in God. As to you, I shall tell you this for your comfort: "Pray to God, and the Lord will cure the weaknesses of your heart."

When she had finished this speech, I remained quite alone, plunged in sorrow and fear, saying to myself: "If this is imputed to me as a sin, then how am I to find the way to salvation, how am I to propitiate God for my other, major sins that are countless?" While busy with these thoughts, I saw before me a large throne, covered with a cloth, white as snow. A matron of venerable appearance arrayed in shining garments and holding a book in her hand came and sat down upon it. She asked me: "Why are you so sad, Hermas, you, whose face always expressed tranquillity and meekness, and an inner gaiety of heart?" "A kind and virtuous maiden," I answered, "has grieved me with a rebuke, saying that I had sinned against her." "May the Lord protect His servants against such evil," said she. "But consider! Perhaps you have indeed consented to unchaste thoughts in your heart concerning this maiden? Such thoughts should have no place in the heart of a servant of God, he must not only avoid doing evil, but even desiring evil or thinking about it. Be comforted, though. The Lord is angry with you not so much for yourself as because of your children, who sin gravely against Him and against their parents. You are too fond of your children, that is why you spoil them and do not check their unrighteousness. Take your family in hand, daily explain to them the word of God, and do not omit to rebuke them when they do wrong. For it is known to the Lord that they will repent of all things, from their very heart. As to you, for bringing this about He will write down your name in the Book of Life."

The second vision is closely connected with the first, and serves as a continuation.

"In the following year," continues Hermas, "the same matron appeared to me, but this time not seated but walking up and down and reading some memoranda. When she saw me, she handed me these memoranda and told me to make a copy of them." These notes proved to be a list of the sins of his children and wife, who had a malicious tongue. He was ordered to reform them, and was promised that his wife would at last become as his sister, that is, that they would live in continence, which Hermas greatly desired. All this was revealed to him in his dream by a beautiful youth who ended by saying: "Who do you think was the Matron that handed you these notes? She was the Church."

So you see, how severely we are brought to book not only for our actions but also for our thoughts—strive therefore to cultivate a pure heart in the sight of God. We will have to answer not only for our own sins, but for the sins of those who are committed to our charge, and each of us must be most solicitous for saving those for whom we are responsible—parents for their children, those in authority for their subordinates, pastors for their flocks, teachers for their pupils. Not a single action, not a single thought is lost, everything is written down. But it is not put down to harm us, but rather to give us occasion for repentance, that we might try to wash clean this chronicle with our tears and to purify the charter of our lives. We must shun lack of faith and sin and, as the Apostle says: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience" (Col. 3. 5-6). Amen.

2

The next two visions concern the inner organization of God's Holy Church, and her external fate. In these visions everyone can easily perceive himself also, and find something for his own edification and reform.

The third vision. One night there appeared to Hermas the same majestic

on and showed him a lofty tower was being built above the waters, which was fashioned of shining stones. The tower itself had the shape of a square. It was being built by six youths, and thousands of other people were carrying up the stones. One of the people quarried the stones from the depths of the waters, and brought them from the ground and presented them to the six youths. The stones extracted from the deep were perfectly polished, quite ready to be used as a foundation. They fitted so well with the other stones that no joint was visible in the masonry, and the tower seemed to be built of one single solid stone. Of the stones lifted from the ground some were made use of in the process of building, whereas others were rejected and cast aside as broken pieces. Roundabout the tower there was a great number of worthless stones: some were rough, others cracked, some were white but round, and could not be fitted to the square stones. Some of the worthless stones were cast far away from the tower and fell down on the ground; where, however, they did not rest but rolled further on toward the desert; there were some that fell into the fire and were burnt up; others again fell near the water, but did not roll into the water.

Wondering at all that was going on, the man begged the matron to explain to him the meaning of all that he saw and heard. The Matron said: "The tower, the building of which you are watching, is myself—the Church. It is being built above water, for we gain salvation through water and the invocation of the name of the Holy Trinity (meaning Baptism). The six youths which are building the tower are six Angels of God, to whom He has given power over all creatures. Those that bring the stones are also God's Angels, but they are higher in degree. When the building of the tower is completed, they will all together hold a festival before God and will glorify the Creator.

Now listen to what the stones signify: the stones that are white and square, and fit perfectly with each other in the process of building, are the Apostles, the bishops, teachers, priests and deacons, the living or departed, all those who did and

are doing their duty with all holiness and with indefatigable solicitude for the elect of God, carefully preserving peace and harmony in their midst. The stones extracted from the depths of the waters that form as it were solid rock, are those who suffered martyrdom in the name of the Lord. The stones picked up from the ground and used in the process of building are newly-converted believers. Among the stones cast away, those that fall near the tower are people who have sinned after Baptism, but are ready to repent. If they repent while the building of the tower is yet progressing, then they may be used, but after the building is completed, there will be no place for them.

"The stones that are being broken into pieces and cast away from the tower are the wicked who adopted the faith falsely, without changing their former ways. The likes of these cannot be made use of in the process of building and there is no salvation for them. As to the other worthless stones, the rough ones, they are people who have perceived Truth, but have not been faithful to it and have not made the effort to become of one Spirit with all the saints; the cracked stones are those that nurture discord in their hearts and only appear to be at peace with others. The stones that are too small in size are those that have accepted the faith, but have retained the greater part of their former vices. The white and round stones are the rich that remain attached to their fortunes even after conversion and who are ready to deny the Lord for the sake of their riches. They can be used in the building only after they have freed themselves of their attachment.

"The stones that are cast far away from the tower and are rolling along the road toward the desert, are those that have become believers but, because of their vain imaginings have strayed from the true way, and are rolling no one knows whither in the hope of finding some better road. The stones that are cast into the fire are those who have forever lost touch with the Eternal God. They are so immersed in vice and passions that they are never even visited with the thought of repentance. These are ready food for the flames of

hell. The stones falling near the waters, but without the impetus to carry them on down into the stream, are those that, hearing the word of God, desire to be baptized, but who, when they think of the holiness faith demands of them, immediately go back on their resolution and return to their former vices." Thus did the Church explain to Hermas the vision of the tower.

After this she showed him seven women surrounding the tower. The first one was Faith followed by her daughter—Continenence. Further on there came, in single file, Simplicity, Innocence, Meekness, Strict Observance and Love. Each of them is the daughter of the preceding one: Simplicity is the daughter of Continenence, Innocence—the daughter of Simplicity, etc. They upheld the tower, and opened the doors so that those who served them, those who were endowed with the same virtues, might enter in.

The fourth vision. Hermas was walking in a field, when he suddenly heard a voice from above: "Fear not, Hermas." "What should I fear after such wonderful visions," thought Hermas, but, taking a few steps forward, he saw a pillar of dust in front of him and, inside the pillar, a huge animal like a whale, about a hundred feet tall, that vomited fire and might, with one blow, have destroyed a whole city. When Hermas approached, the monster stretched itself out on the ground, putting out its tongue, and not stirring, until Hermas had passed by. About thirty paces further on, Hermas encountered a virgin who appeared just to have come out of her room, all dressed in white. She wore a mitre and her shining hair covered her figure completely. Hermas gladly recognized her as the Church. She said: "Only your faith saved you from the monster. The Lord sent His Angel who closed the mouth of the beast that it should not devour you... Go and tell this to the chosen ones, let them take courage, and let their hearts be confirmed in their trust in God." And this was the end of *the fourth vision*.

All four visions are instructive, but the most instructive one is the third—the building of the tower, that is the Church. Consider it carefully! All we

Christians are intended to become members of the Church—Christ's Body. Will we do so? Grant us this, O Lord!... But that this may come about we must try to resemble the stones, the white square, polished ones: that is, we must take care to keep our holy faith that makes us white, ingrain in our hearts a harmonious combination of pure and flawless virtues, and take care that we should never become as the rough stones, the cracked, the round or any of those others that were of no use to build the tower. Amen.

The "Visions" are followed by the "Mandates," comprising the second part of St. Hermas' book "The Shepherd." He elaborates this second part in the following manner:

"As I was praying at home," he begins, "a man entered in shepherd's attire but with a mien commanding respect. 'I am the Shepherd into whose keeping you have been given,' he said. 'I have been sent to instruct you in the ways by which you can save your soul. If with a pure heart you observe all that I tell you, God will reward you with all the blessings He has promised to the faithful. If, on the other hand, having heard my instructions, you not only fail to reform but pile up sin upon sin, God will send you trouble upon trouble until you are crushed either in body or in spirit.'

"Then my Shepherd, the Angel of Repentance, gave me twelve mandates in the following order:

1) Believe in the one God, the adored Three-in-One, Creator of heaven and earth, visible and invisible, Who out of nothing called all creatures into being and conferred upon them as many perfections as each was capable of bearing.

2) Live in virtue and simplicity, harming no one even by word of mouth, helping all who ask without stopping to consider who the suppliant is and to whom you are giving aid.

3) Let no vile word pass your lips. Love truth and avoid falsehood.

4) Cherish faithfulness to your spouse as the apple of your eye, for it is an inviolable law of the Trinity that one must be pure and chaste in His sight, either in the state of virginity or of honourable matrimony. Once

ried, seek neither separation nor her wife; once given to the single seek no wife. If a wife or a husband the party who remains sins not in ing a second spouse, but more sing is it in God's sight if the nining one preserves widowhood in ty and chastity.'

On hearing these words," says Her- "I asked him what one must do has sinned. 'Repent,' replied the An-Shepherd. 'God has provided repen- e for those who through Baptism been added to the numbers of the ful but have fallen into sin ough the machinations of the devil. in His mercy accepts the repentance uch sinners, but one must know that ent fallings into sin, even if follo- by repentance, cast suspicion upon repentance itself and make possible great a fall that the sinner may ne- be able to rise and begin to live for again. This danger threatens all look lightly upon sin.' Having en thus, the Shepherd went on re- ntng the mandates assuring us 's salvation.

Anyone who chooses to observe e mandates is sure to come upon acles and difficulties, but be of courage and strong heart: be stal- in the doing of good deeds and the uring of hardships.

Remember that two angels dwell in every man: a good one and a bad. The first urges him to do good, the nd — to do evil and cultivate vices. p this ever in mind and turn to the , driving the second away, allowing promptings of your heart to inform each time which of the two is hing you what to do and striving ain command over you.

o Fear the One and Only God, the ator, Providence, and your Saviour. not degrade your childlike devotion Him and your firm trust in Him by ng yourself up to empty fears of k powers.

o Eagerly fulfil all of God's com- dments without exception, and astakingly do all things your good el instructs you to do; you will then son in God's house and not a slave.

o Pray, make the effort to pray, pray out ceasing, so that whenever you

are in need, strength will be given you from on high, enabling you to aid others, do deeds of righteousness and resist evil. Prayer transforms a creature of earth into a dweller in the skies and clothes him in heavenly purity and saintliness.

10) Beware of false prophets — seers and necromancers, whom the enemy makes use of to destroy God's servants. Those who are weak in faith tend to apply to these deceivers who, answering the wishes of the applicants' hearts, fill their heads with hopes and dreams. By adding a drop of truth to a sea of lies the enemy confuses them and lures them back into paganism. He who sincerely believes in and has dedicated himself to God will not follow these false prophets. Such a one seeks heaven, whereas, seers are concerned only with earth.

11) Let your teacher, your only teacher, be the living Church of God, the pillar and buttress of truth. The Church alone is lighted by the knowledge of immutable truth. Outside of the Church all is darkness. Whoever disagrees with the teachings of the Church speaks with the voice of the father of lies! Words of truth implant deep peace, composure and joy in the believer's heart; words of untruth give rise to doubts and dreams and, like salt water, cause a thirst for knowledge, which drives the mind like an outcast into a dark and limitless wasteland.

12) Do not try to live on this earth without guidance. You will find spiritual guides in the Church, where the Holy Spirit has assigned to them the task of leading Christ's flock. Pray God to give you the needed one. Such a one will comfort you in your hour of need even without your asking. The Holy Spirit will teach him what to say to you and from his lips you will hear what God expects of you. But here, too, beware of false spirits. Modesty and humility are the ornaments of a true leader. Where you find ostentatiousness in language and in living, be sure there is falseness behind it. Remember this and you will be saved."

(To be continued)

The Second Sunday in Lent

In today's Gospel we heard the words of our Lord Jesus Christ addressed to the man sick of the palsy: "Son, thy sins be forgiven thee" (Mk. 2.5).

Our Lord, having reconciled us with God the Father, is not among us now in the flesh and we can no longer hear such words of consolation from His own lips. Nevertheless, we are still in dire need of receiving forgiveness of our sins here on earth. At the present time it is our spiritual directors who, by the power given them by the Lord, absolve the penitent from the burden of sin: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Forgiveness of sins is impossible without repentance: sins that have not been confessed lead to eternal condemnation and estrangement from God: "I tell ye, Nay: but, except ye repent, ye shall all likewise perish," said our Saviour.

To repent means to be aware of our guilt in our hearts and to recognize that we have insulted our Creator, Father and Benefactor and His ineffable love for us; by opposing His Will and not living up to His Holy commandments. And only zealous prayers for the forgiveness of sins, heartfelt contrition and the self-judgment of a broken spirit during confession will save us on the Day of Judgment.

Mighty indeed is the power of the Sacrament of Confession for no sin is too great for its healing power, and boundless is the mercy of God to a repentant sinner. Our Saviour Himself, when answering the question of St. Peter as to how many times a man should forgive his brother's offenses against him, said: "I say not unto thee, Until seven times: but, Until seventy times

seven." How much more will the Lord forgive a repentant sinner.

The Lord's boundless mercy to sinners is illustrated by the Gospel parables of the lost sheep, the lost coin, and, especially, of the prodigal son. Our merciful Father in Heaven receives those sinners who repent sincerely with great gladness, never reproaching them with anything. The Lord, and with Him the angels and all the saints of Heaven rejoice more at the repentance of a sinner than at the ninety-nine righteous ones who had no need of repentance. "For this my son was dead, and was alive again; he was lost, and is found."

St. Isaac of Nineveh says: "When a man falls, let him not forget the love of his Father; but, if he happens to commit all kinds of sins, let him not give up his zeal for doing good, but hold to his course, and, though conquered, rise again to continue his struggle with his adversaries, and never cease for a moment from the fight until his last breath, and let him not suffer his soul to be conquered, even in the very hour of defeat, until such time as the Lord, seeing his courage and having compassion on his penitence, send him His grace to meet, and to withstand with patience the flaming arrows of the devil."

Only in repentance will we receive forgiveness of sins. For as the Lord is merciful toward a sincerely repentant sinner so is He just toward an unrepentant sinner. O Lord, when I falter uphold me, when I fall—lift me up, when I am on the verge of perdition save me! Amen.

Archpriest PAVEL TOLSTOLUTSKIY



The Third Sunday in Lent

"We venerate Thy Cross, O Master..."

With these words of inspiration does our Holy Mother Church encourage us on the road to salvation and perfection.

How great are the joy and consolation we draw from these words with which we prostrate ourselves before the venerable and Life-Giving Cross of the Lord! And it is not for nothing that our heart is gladdened and comforted.

The bearing out of the Cross from the sanctuary marks the middle of Lent, the Purifying road that we follow in order to prepare ourselves to meet joyfully the Radiant Day of Christ's resurrection.

The thought that it is now Mid-Lent urges us, involuntarily, ask ourselves the question: Have we duly traversed the half of the road to reach this grace-giving middle point upon the way that we must follow?

Let us examine our lives: Have we uprooted the fig-tree together with Zacchaeus from the Gospel? Have we followed Christ persistently together with the woman of Cana in Galilee? Did we confess our iniquities together with the Pharisean? Did we return, weeping, together with the prodigal son to his father's house? Have we forgiven our neighbours their sins against us? Did we sigh and weep over our sins when the voice of repentance rose in the case of St. Andrew of Crete; have we received the light of grace...

Perhaps we only tried to imitate these persons from the Gospel, but it was done so timidly that, at the very first trials, our good intentions were dissipated...

How sad and grievous is the thought that we are so far from salvation: we have lingered on the way, and have not followed the road along which the Church leads us. She called us, yet we hesitated and avoided acknowledging our call...

We thank the Lord for His mercy and for us sinners and weaklings, that

today our sadness is softened by the joy of witnessing the bearing of Christ's Cross, at the foot of which we shall bend low in prayer asking God to fortify our enfeebled spirits. We rejoice because the Holy Cross is our help on the purifying path that we are treading, for the Cross is a raising up for those who have fallen, a confirmation for those who stand firm, a support for the sick, a staff for those who are being shepherded, a guide for those who are being converted, and a way to perfection for those who have made more progress.

The Lord's Cross is a shield, a weapon against the devil, and the emblem of victory over him. The Cross is and is inexhaustible source of life-giving and blessed vigour...

Let us rise, take up each his own cross, and go to answer the incessant call of Holy Church. And, should we chance to stumble again under the weight of temptations, let us hurry to contemplate the Lord's Cross, so that we might receive from it all we lack.

If we have not the strength to bear our cross, to struggle with sin, if we groan beneath our heavy burden, let us fix our gaze on the Holy Cross of the One Who underwent great sufferings for our sakes, and let this unparalleled example be our support.

Dear brothers and sisters! Let us contemplate the virtues of Christ's Holy Cross, and let us seek with mind and heart to understand their eternal power! And if we thirst for this life-giving and blessed power, and feel that it is necessary, indispensable for us, then let us come and bow low before the Lord's Holy Cross, and unburden ourselves of all our troubles, sorrows, failures, and kiss the pure feet of Him Who is depicted upon the Cross, and pray to Him: "O Lord and Master of my life... grant Thy servant the spirit of chastity, humility, patience and love..."

Hierodeacon BORIS
Balén de Balyu



THE PEACE MOVEMENT

50th Anniversary of the USSR

The Greetings of the Leaders of the CPC to the Head of the Soviet Government A. N. Kosygin Chairman of the Council of Ministers of the USSR

Dear Aleksey Nikolayevich,

Permit us to express to you and through you to the Government of the Soviet Union on behalf of the Christian Peace Conference which unites the peace-making efforts of Churches and Christian societies in many countries, cordial greetings on the 50th anniversary of the formation of the Union of Soviet Socialist Republics—a great multinational state in which many nations and nationalities live in fraternal friendship and equal cooperation, building for themselves a just society and striving for the establishment of peace and well-being for all the peoples of the world.

The example of the prosperous existence of the Union of Soviet Socialist Republics gives confidence and strength to millions of people fighting imperialism, violence, injustice, colonialism and racialism.

The consistent peace-loving foreign policy pursued by the USSR Government for fifty years inspires the peace-makers of the world to

NIKODIM, Metropolitan
of Leningrad and Novgorod,
President of the CPC

December 20, 1972

struggle for the noble ideals of peace, freedom, equality, fraternity, friendship and cooperation in the life of all nations.

Progressive mankind highly appreciates the great effort exerted by the Soviet Government these days to put an end to the deep sufferings of the Vietnamese people caused by the armed aggression of the USA, to achieve a just peace in the Middle East and fruitful cooperation on the European continent.

In these festive days the Christian Peace Conference joins all the friends of the Soviet Union in cordially greeting the Government and the peoples of the USSR. We warmly wish the family of Soviet nations all-round progress and prosperity.

We sincerely and wholeheartedly wish you, dear Aleksey Nikolayevich and the USSR Government headed by you, further fruitful activity for the benefit of the peoples of the Soviet Union, and for the sake of the triumph of justice and peace for all nations.

With our deep respect,

K. TOTH,
General Secretary
of the CPC

COMMUNIQUE of the International Secretariat Session

1. At the invitation of the Regional Committee of the CPC in Switzerland, the International Secretariat held its current meeting in Einsiedeln, Switzerland, from December 11 to 13, 1972, headed by the CPC General Secretary, Dr. Toth (Hungary).

2. The Vice-President of the CPC, Dr. H. Hellstern from Zurich reported on "The possibility of peace work in Switzerland." He expressed the opinion that not enough attention was being paid to the anonymous, impersonal forces that endanger peace. Peace is more than a question of war or no war, it is a question of a qualita-

tive standard of life. A Christian must fight against all and any threat to peace; one such threat is the decline of humaneness in the Western countries with the growth of material welfare. As it was pointed out in the discussion, the report stressed that individual freedom was by no means a guarantee of social freedom. Since men are primarily responsible for endangering peace, men must also save it.

3. The General Secretary reported on the activities of the CPC since the IV All-Christian Peace Assembly. As to the international position and the ecumenical situation today, Dr. Toth

the struggle between the forces of progress reaction was more complex and not as clearly defined as during the period of the cold war for instance. Today, there is hardly any international organization which does not proclaim as its motto peace and socialism. Undoubtedly these are the most significant ideas of our time. For the CPC it means two things: firstly, the balance of power determining the present international situation; secondly, the fact that this very adaptable motto can serve as a cloak for policies that are completely opposite and the facts warn us to be even more vigilant. In the ecumena, at present, Dr. Toth continued, we can observe a polarization. It should be noted that the understanding of peace and social progress expressed at international conferences does not often reflect the convictions that govern Christian communities.

The report of the General Secretary on the part of the CPC delegation to three East African countries, with audiences granted by His Majesty Emperor Haile Selassie I of Ethiopia, J. K. Nyerere, President of the United Republic of Tanzania, and Mr. Mungai, the Foreign Minister of the Republic of Kenya, was received with great satisfaction by the International Secretariat. The trip was undertaken at the request of Christians in Africa, which is further proof of the growing interest of the Third World in the work of the CPC. In Nairobi, the All Africa Conference of Churches (AACC) and the CPC signed a joint communique.

5. The International Secretariat reported on the regions under their responsibility and prepared a plan of action for 1973. Their attention was focused on the preparations for the session of the Committee for the Continuation of the CPC Work (CCW) to be held from May 25 to 29, 1973, in Zagorsk (USSR) on the subject: "Fraternal solidarity and the duty of Christians in the struggle against poverty and for peace in the world." The Rector of the Moscow Theological Academy in Zagorsk, Archbishop Filaret of Dmitrov, also took part in the discussion of the subject matter.

6. The International Secretariat sent a letter to the Board of the Swiss Evangelical Church Association.

In a telegram, the International Secretariat conveyed its best wishes for a rapid recovery to the President of the CPC, Metropolitan Nikodim of Leningrad and Novgorod. It also congratulated Vice-President Dr. H. Hellstern, with his 70th birthday.

7. The International Secretariat agreed that the policy of détente calls for a more intensified peace work and of a higher quality, and that the CPC is faced with new and great tasks.

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Archbishop Filaret of Dmitrov, Rector of the Moscow Theological Academy and Seminary, and Archpriest P. Sokolovsky, member of the CPC International Secretariat, took part in the meeting in Einsiedeln, Switzerland.

COMMUNIQUE

the Study Commission for Economics and Politics

At the invitation of the President of the World Ecumenical Council of Churches, Bishop Jan Niewieczerski, the Study Commission for Economics and Politics held its meeting from September 7 to 9, 1972, in the Evangelical Church (EC) centre of the Polish People's Republic in Katowice. Members of the commission from Africa, Asia, Europe and Latin America participated in the meeting, as well as Polish members of the leading organs of the CPC.

For this constituent meeting, the commission was chaired by Prof. J. Gajardo of Chile chairman, Dr. H. Hellstern (Switzerland), Prof. Y. Toeda (Japan) and the Rev. M. Fety (Madagascar) as co-chairmen, and Carl Ordnung (GDR) as secretary. It also approved plans for its future activity.

The theme discussed was: "Interconnections

and contradictions between technical and social revolutions in solving economic problems." A.L. Rallia Ram (India), Prof. J. Pronczuk (Poland), Dr. J. Janczak (Poland) and the executive members of the commission spoke on the theme.

In its discussion, the commission stressed the fact that the process of détente in Europe, urged and supported by the CPC for so many years, brings up fresh tasks for the peace forces. It pointed out that this process did not eliminate the contradiction between imperialism and socialism. This became especially obvious through a study of the various aspects of the situation in the Third World. It seems important for achieving further progress in securing peace in Europe that Christians devote greater attention to political and economic interrelations.

The main theme was discussed further. The

role played by the military-industrial complexes in the imperialist countries, their evolution and tactics as one of the functions of imperialism, and the 3rd UNCTAD session (held in Santiago de Chile) were debated. It was noted that the UNCTAD should act more effectively to make the imperialist states abandon their neo-colonialist policy. Irrespective of this, the UN deserves every support for what it is doing to ease tension in the world, eliminate hunger, improve health protection and education, the economic and social development of the Third World countries, and the curtailment of colonialism and imperialism. The commission voiced its conviction that the true development of the Third World was possible only within the framework of a socialist orientation. In this connection, it stressed that Chile which has embarked on a difficult and promising path needs not only declarations of solidarity but effective support from Christians.

The commission also discussed the problem of the pollution of man's environment which cannot be prevented by halting the process of industrialization as the socialist and Third World countries have been recommended to do by representatives of the capitalist world. What is needed is a strong equilibrium in the environment which

requires the collaboration of all forces. The more complete man's control of nature, the deeper his responsibility for the future life on earth.

The commission came to the conclusion that technological progress could serve the interests of all nations only when outmoded social relationships have been changed. It emphasized the primary role of social revolution and political responsibility as against purely technical economic progress.

The commission welcomed evidences of a more profound social engagement in many Churches. On the other hand, it expressed its regret that in some countries Churches, acting as representatives of the rich and middle classes, and missionaries were supporting moves of reactionary nature. Churches today, the commission pointed out, worthy of their mission, must contribute to the social liberation of mankind.

During their stay in Warsaw, the members of the commission were received by representatives of the PAX, the Christian-Social Society and the Polish Ecumenical Council.

Archpriest Pavel Sokolovsky, a member of the CPC International Secretariat, took part in the session of the commission.

The Session of the CPC Commission in Sofia

A constituent session of the International Commission of the Christian Peace Conference on the participation of Christians in the anti-imperialist struggle and the means to carry it out took place at the invitation of the Bulgarian Orthodox Church from November 1-3, 1972, in Sofia. The plenary meetings were held in the Assembly Hall of the St. Clement of Ohrid Theological Academy in which about 50 representatives of 17 countries took part.

Above the presidium table beside the image of the Saviour the following words were written on a wide strip of paper: "And the work of righteousness shall be peace; and the effect of righteousness quietness" (Is. 32. 17). These words expressed the spirit and ideological content of the session. The work of the session proceeded under the guidance of Dr. Karoly Toth, CPC General Secretary.

The session opened with the saying of the ecumenical prayer by four priests of the Bulgarian Orthodox Church and Rev. Gible, pastor of the Church of the Brethren in the USA, and

the reading of the Gospel (Mt. 5. 1-16) in Church Slavonic, German and English. Then it was suggested that every one present should say The Lord's Prayer in his own language.

After wishing "Many Years" to the participants in the session and a prayer for God's assistance in the forthcoming work, Dr. Toth gave the floor to the principal organizer of the Commission session in Sofia, Metropolitan Pankraty of Stara Zagora, a member of the CPC Working Committee.

Metropolitan Pankraty, on behalf of His Holiness Patriarch Maksim of Bulgaria, the Holy Synod, the clergy and the laity of the Bulgarian Orthodox Church wished the International Commission success and the blessing of God on its work. He pointed out the profound meaning of the small word "peace" and its life-giving significance. "The theme of the session 'The participation of Christians in the anti-imperialist struggle,'" His Eminence said, "opened a great opportunity in the present world situation for the further development of the important prin-

lying at the basis of peace-making. The Christian theology of peace must be the Christian practice of peace-making... Bulgarian Orthodox Church will always be the first ranks of the fighters for peace." In conclusion, he expressed the hope that during his stay in Bulgaria the participants in the Commission would be convinced of the Bulgarian people's fraternal cordiality and sincere peaceful disposition.

In his reply Dr. Toth asked His Eminence, on behalf of all present, to thank His Holiness Patriarch Maksim and the Bulgarian Church for their hospitality and the valuable assistance in the work of the session. Then, after reading the report of participants in the session and suggesting the programme of the work (unanimously adopted), Dr. Toth made the opening speech in which he delivered the greeting of the President of the Commission, Metropolitan Nikodim of Leningrad and Novgorod, who wished the International Commission success in carrying out the useful and necessary work for the whole movement. It was well known, said Dr. Toth, what great significance the CPC always attached to the work of the Research Department. Now in the light of the international problems such as the situation in Vietnam, which seemed to give some hope for a favourable solution, and the possibility of calling an all-European conference on disarmament and cooperation, as well as others, the Commission, proceeding actively with its permanent work, would have to prepare in the shortest period of time materials for the meeting of the Committee for the continuation of the CPC work due to take place next year in Moscow. The meeting would pay special attention to the problems discussed at the present session of the Commission.

Then Dr. Toth suggested that they should elect the Commission's executive board. Voting by a show of hands, Prof. Dr. Renate Riemack (FRG) was elected the honorary chairman of the Commission, Rev. H. Drewes (FRG), the acting chairman, Prof. Arce-Martinez (Cuba), Rev. Bangura (Sierra Leone) and A. S. Buyevsky (USSR), the vice-chairmen, K. Ehrler (West Germany), the secretary. To the editorial board of the present Commission's session, under the chairmanship of Bishop Ioann of Dragovitsa (Bulgaria), Dr. K. Hushti (Hungary), N. Koshy (India), Rev. T. Bangura (Sierra Leone) and P. Krischke (Chile) were elected.

Then the participants in the meeting heard reports on the main topic of the session: the participation of Christians in the anti-imperialist struggle and the means to carry it out. The theme was presented in different

aspects but on the whole expressed the common position of the CPC on the role of Christians in the modern world and their mission.

Pastor H. Drewes in his report developed the idea, that today, willingly or unwillingly, the whole of mankind was involved in the struggle between imperialism and anti-imperialism. The front of this struggle was not always clearly defined as it crossed the face of the whole world. Because of its essence and its aims imperialism could not attract the hearts of Christians.

The Kingdom of God is not of this world, yet, he said, "No man can serve two masters... God and mammon" (Mt. 6. 24); therefore Christians cannot worship the latter and should oppose it with all their strength, and constantly struggle against it. Christ Himself said: "Go ye into all the world, and preach the Gospel to every creature" (Mt. 16. 15); "I send you forth as sheep in the midst of wolves" (Mt. 10. 16), that is to say where evil reigns. Christians have no specific means of combating imperialism, but they can and must take an active part in various forms of the struggle, to keep up contacts with the progressive forces of humanity, to cooperate in this with ecumenical organizations, to spread the love bequeathed to us by our Saviour, Jesus Christ, "... to provoke unto love and to good works" (Heb. 10. 24).

The second report was delivered by Dr. I. Panchowsky (PRB). He stressed that the main obstacle on the way to establishing universal peace and improving living standards was imperialism. And therefore, he said, "anti-imperialist struggle leads to the deliverance of mankind from the horrors of war, exploitation, privation and backwardness."

Due to their civic responsibility and their love for mankind that "Greater love hath no man" (Jn. 15. 13) Christians cannot stand aloof from the anti-imperialist struggle. However, to conduct it successfully, one must first of all know the strategy and tactics of imperialism. At first sight the crises provoked by it in different parts of the world seem isolated but in reality they are closely linked together and the actual task of Christians, the Churches and the CPC is to expose this. Not all Christians understand properly "the ministry of reconciliation" (2 Cor. 5. 18-19) bequeathed to us. The cause of misunderstanding lies not only in the interconnections and ties binding many Christians and Church authorities to capitalist, imperialist and racist forces, but often in the pseudo-theological approach to the essence of the matter. Many believe that imperialism is a secular phenomenon having nothing to do with theology. Imperialism is, certainly, not a special theological

problem, but it is a social problem concerning the life and position of the whole of mankind and consequently all Christians. And that is why Christians must work out their own point of view on imperialism and together with all anti-imperialist forces take part in the struggle against it. A Christian's principal weapon in the struggle is their faith. But faith without fraternal love and philanthropy is dead. It requires an active interference not only into the individual but social sphere of life. A Christian should stand for truth, to be with Christ and His younger brothers, and with all the deprived and exploited people. In the struggle against imperialism all the Christians of the world must unite. Moreover, Christians in the struggle must unite in action with all peace-loving forces, often working separately and uncoordinatedly. And yet, Dr. Panchowsky concluded, it may be stated with deep satisfaction that the feeling of international solidarity is developing further and that the forces of peace, democracy and progress are constantly growing stronger.

The third report made by Mr. P. Krischke, representative of the Third World, dealt mostly with the anti-imperialist struggle of Christians in Latin America. Full of interesting historical data and extremely convincing information of an economic character, it referred mostly to questions connected with the neo-colonial policy in that part of the world. These questions dealt, certainly, with one of the most important manifestations of imperialism and deserved special attention, and therefore it was needful for the audience to know about the structure and the disposition of social and political forces in Latin America, and the tendency observed there amidst Church circles for drawing nearer to the workers. Undoubtedly, one had to note the achievements of the Latin American peoples in their struggle against neo-colonialism and imperialist expansion and for the political and economic independence of their countries. Many Christian leaders of these countries were in close contact with the working class, peasants and the lower and middle strata of the urban population. They were taking an active part in the movement for transforming the social structure on socialist pattern following the example of Cuba and now—Chile.

The reports gave rise to a lively discussion. Afterwards the meeting passed on to the next item on the agenda—subcommissions were formed to discuss the questions set by the International Commission: 1) on Indochina—under the chairmanship of Mr. N. Koshy (India); 2) on the Middle East—under the chairmanship of Dr. J. Stefanowicz (Poland); 3) on disarmament—

under the chairmanship of Dr. Fink (GDR); 4) on European security—under the chairmanship of Pastor A. Bertzbach (FRG) and 5) on the United Nations—under the chairmanship of K. Ehrler (West Berlin).

Before settling down to work the chairmen of the subcommissions made short statements about the tasks of their subcommissions. After a general discussion of these statements the subcommissions commenced their work. Most of them prepared their materials for the morning Commission's plenary session on November 2. The chairmen of the subcommissions presented their reports at the plenary session with an account of their work on the basis of which the session had to develop the working plan for next year including special meetings of the subcommissions and at the end of 1973—the plenary session of the Commission.

During the discussion of the subcommissions' accounts some proposals and more precise definitions were suggested, they were taken into consideration in drawing up the communique of the session. Thus, for instance, when it was said that Christians and Churches in their peace-making activity should bring pressure to bear upon their States to renounce the use of force in their international relations and to respect human dignity, it was especially stressed that these high principles must be realized in Vietnam and the Middle East as soon as possible. It was pointed out that it was the duty of a Christian to bring up the new generation to renounce force.

In regard to the United Nations a desire was expressed that the CPC should assist this international organization in every way and cooperate with its corresponding agencies. Next year it would be five years since the adoption of the well-known resolution of the UN Security Council on the Middle East. In connection with this and in the interests of universal peace it was necessary to insist on the fulfilment of the decisions adopted by the United Nations. This, in particular, concerned the rights of the Palestinian refugees.

The forthcoming all-European conference on security and cooperation would contribute to the strengthening of peace and détente in Europe and the whole world. The interaction of the policy of safeguarding peace and supporting the liberation movements conducted by the progressive forces on principles proclaimed in the UN Charter would lead to the triumph of social justice throughout the world and should be supported by Christian Churches in their service to peace and progress of mankind.

For many years now not effective enough negotiations on disarmament have been going

And yet the solution of the problem would be the most positive influence in its economic, political and moral fields; and that was the attention of all the defenders of peace to be drawn to it. They should persist in their efforts to obtain a gradual and systematic reduction of armaments.

The noticeable relaxation of tension in Europe is not but be welcomed as it has resulted in the hope that the negotiations for a treaty between the GDR and the FRG would be concluded successfully and in the meeting of European Ambassadors in Helsinki on November 22, 1972. The decision of the present government of the FRG to continue after Bundestag elections its realisation policy also served to strengthen peace in Europe. The two independent German states could be admitted to the UN. The same question, the way, was being raised in connection with the newly-formed state of Bangladesh and other countries.

Regrettably the situation in the Middle East remained complicated. Its complexity was further aggravated by the fact that frequently Zionism was intentionally represented as Semitism when these notions belonged to completely different categories. The CPC was always in favour of a peaceful political solution of the Arab-Israel conflict and supported the restoration of justice to the Arabs of Palestine. At the end of the debates, the secretary of the Commission K. Ehrler read the draft report of the International Commission to the CPC Working Committee and the draft communique of the session of the Commission.

At the plenary session of November 3, the final text of the communique, unanimously adopted by the members of the International Commission, was announced (published in issue 12, 1972).

When a thanksgiving prayer was offered up for our Lord for the spirit of peace, love and eternity bestowed by Him on the participants of the session. With deep feeling a word was said by Rev. Wesley Oak (Canada) and then, after reading a text from the Holy Scriptures, the closing prayer was movingly read by Rev. A. Balasuria (Sri Lanka).

After the prayer, the chairman Pastor H. Drewes announced the constituent session of the International Commission closed.

* * *

On November 2, the delegation of the Commission was received by His Holiness Patriarch Maxim of Bulgaria and the following day, November 3, by M. Kyuchukov, the Chairman of the Committee for the Religious Affairs of the

Bulgarian Orthodox Church and other Religious Confessions under the MFA of the PRB.

On November 3, at 5 p.m., in the Assembly Hall of the Sofia Theological Academy a press conference was held. The members of the International Commission told local and foreign newsmen about the session and answered questions dealing with the work of the CPC. The press conference was presided over by Metropolitan Pankraty of Stara Zagora.

— What has the CPC done to precipitate the cessation of hostilities in Vietnam?

— What is the Christian Churches' role in defending peace?

— What are the prospects for the unification of Christian Churches?

Questions of this kind interested the correspondents gathered at the press conference.

Answering them, the General Secretary of the CPC Dr. K. Toth pointed out that the CPC was the first Christian organization in the world to come forward in defence of Vietnam. And that quite recently, on October 30, 1972, the President of the CPC Metropolitan Nikodim of Leningrad and Novgorod and the General Secretary had sent a telegram to the President of the USA R. Nixon with an urgent request to sign the agreement and to put an end to the US aggression in Vietnam as soon as possible. At the same time telegrams were sent to the DRV Government and the Provisional Revolutionary Government of the Republic of South Vietnam expressing solidarity with the Vietnamese people fighting for their freedom and independence. This was the stand of all the local organizations of the CPC, he said. Great was the responsibility of Europe for peace in the whole world, on whose territory two world wars had been unleashed. The recent session of the CPC Working Committee in Helsinki has shown that public circles in Finland regard the struggle of Christians for peace with great interest. Not less was the interest in other European countries. The CPC's aim is to unite all Christian peace-loving forces in their struggle for peace.

The speeches of other members of the CPC were also heard with great interest. Mr. Koshy (India) said that during his stay in Bulgaria he was impressed with the friendly attitude of the Bulgarian people to his country. Pastor H. Drewes (FRG) pointed out the difficulties of the struggle against imperialism in countries which belonged to its sphere of influence, where the Churches themselves were at times closely linked with the governing social system. Still it was necessary to note that the movement for the defence of peace was gaining more adherents as the forces of socialism grew stronger. Rev.

T. Bangura (Sierra Leone) expressed the wish that the next session of the Commission would take place in one of the African countries as it would draw the Christians of the European and African continents nearer in their common peace-making effort.

Rev. H. Gible (USA) remarked that the discussions had been held in an atmosphere of sincerity and the opinions of all sides listened to with attention and good will. All the participants

in the session were inspired by a desire to achieve and preserve peace on the basis of truth and justice.

All the foreign guests thanked the organizers of the session for their warmhearted hospitality and perfect organization of the work. It had passed in a fraternal and cordial atmosphere and was fruitful.

ANDREY IGNATIEV

Sofia, Bulgaria

Session of the CPC Leading Body in Finland

For the first time in the fifteen-year history of the Christian Peace Conference, its leading body, the Working Committee, has held one of its meetings in Finland, in the town of Espoo. This was the second meeting since the Fourth All-Christian Peace Congress. This Fourth Congress can be said to have drawn the CPC closer to Finland, and to her Churches, especially to the Lutheran Church, one of the country's two official Churches. In the Fourth Congress representatives of this Church participated for the first time as observers. The meeting of the CPC was made possible thanks to the Finnish Churches' favourable attitude to the Conference's activities and in particular to the CPC's efforts towards the strengthening of peace and security in Europe. This has recently led to a growth in the number of supporters of the CPC in Finland and in the spring of 1972 they formed a committee, to prepare for a meeting of the CPC Working Committee, chaired by Professor H. Waris.

The meeting of the CPC Working Committee in Finland (September 29—October 2, 1972) took place in a traditionally businesslike and brotherly atmosphere. Attention was focused upon the responsibility of the Churches and the Christians of Europe for the safeguarding of peace and security in Europe and for the widening of all-round cooperation between the states of our continent under the newly-emerging conditions which favour the putting into practice of the ideas of peaceful coexistence. The problem of Vietnam, which has appeared without fail on the agenda at the meetings of the CPC's executive bodies for the past eight years, received special attention. The resolutions on European security and on the situation in Vietnam (published in issue No. 11, 1972) contain a very clear statement of the CPC's position and indicate the direction and the tasks of Christians in their service towards the establishment of peace in Indochina and the consolidation of peace in Europe. The Middle East and the continuing conflict there was also discussed by the Working Committee. On this problem the CPC stated its position quite clearly, i.e., to solve it on the basis of the Security Council resolution.

In many respects, however, the present meeting differed from previous gatherings of the Working Committee. In the first place, the opening session was attended by the President of the Republic of Finland, Urho Kekkonen, and Prime Minister Kalevi Sorsa, who addressed the

assembly and referred to the most important tasks in the consolidation of peace in Europe. At the same time, he underlined the efforts being made by the Finnish Government and President towards safeguarding the peaceful future of Europe.

A special feature of the session were the speeches of Professor Mikko Juva, President of the Lutheran World Federation, and the newly-elected Lutheran Bishop of Helsinki, Dr. Aimo Nikolinainen, who greeted the assembly and summarized the tasks facing Christians, Churches and ecumenical organizations in the fight for peace.

In his opening speech the President of the CPC, Metropolitan Nikodim of Leningrad and Novgorod, welcomed the honoured guests and expressed his deep gratitude to the President and the Government for their hospitality and interest in the work of the CPC. He placed high value upon the efforts of Finland's leading figures towards strengthening peace, security and the growth of cooperation between European states, and in particular upon Finland's initiative in the implementation of the preparatory meeting of the European Conference in Helsinki.

Apart from the report of the General Secretary, Dr. K. Toth, on the CPC activities since the session of the Working Committee in New Delhi and a series of communications by members of the Working Committee and the International Secretariat on the participation of the CPC delegates in various religious and public gatherings for the cause of peace in many countries, two more reports were read on the main theme of the session: "The Peaceful Future of Europe and Its Significance for the Churches."

The first speaker was the Finnish expert from the Ministry of Foreign Affairs, Osmo Apunen. He referred to the role of Finland's positive neutrality in safeguarding peace and the significance which Finland attached to UN activities which are directed towards the "strengthening of international cooperation and security."

The second speaker was Professor Witold Benedyktowicz (Poland), member of the Working Committee, who made a thorough analysis of the international situation in Europe today and evaluated the position of the European Churches in the service of peace on the basis of Orthodox and Protestant theology, and this question as it is understood by the so-called Free Churches. The present situation in Europe, according to Professor Benedyktowicz, was characterized by the

idation of peaceful, progressive forces. Policy of peaceful, static coexistence in Europe leads to dynamic cooperation." Concerning tasks facing the Churches and Christians in the creation of a better, more peaceful world, Professor Benedyktowicz said, "We must not forget the task of mobilizing the rank and file of the Churches for the sake of achieving this goal. A relaxation of tension in Europe would have a positive and useful effect on the overall situation." It was important, he said in conclusion, that in our work for peace we should not only make good resolutions but also realize them in our communities and Churches. The discussions and resolutions of the Helsinki Conference bear witness to the fact that the CPC is doing to gain strength in the mobilization of Christians and the Churches in the service of peace and in the struggle against imperialism. The CPC is receiving ever wider recognition from men and public and international organizations. The participation of the delegates of the CPC in the World Religionists Assembly for Peace and Justice in Indochina, in Japan (August 1971), in the "Christians for Socialism" conference in Chile (April 1972), the conducting of discussions by the CPC in Sierra Leone (September 1972), the regular participation of the CPC in the work of the Stockholm Conference on Disarmament, its participation in the Assembly of Representatives of Public Opinion for European Unity and Cooperation in Brussels (June 1972)—all these and many other activities of the CPC carried out since the meeting of the Work Committee in New Delhi, speak of the growing opportunities for Christian witness and action in the cause of peace in all corners of the world; they speak of the just and blessed cause of the cause for which the CPC is mobilizing its forces, for participation in it instils hope and conviction in the possibility of the triumph of peace, fraternity and equality among people of all nations.

While in Helsinki, the participants of the meeting attended the solemn Divine service and the ordination of the Lutheran Church's new bishop, Archbishop J. S. Luoma, in the cathedral of the Finnish capital. Here the solemnity of the new bishop's ordination and consecration blended with elements of ecumenism and the service of the Churches to society. It was no accident that the new bishop's first sermon was devoted to the question of social justice and the responsibility of Christians for ending of racial inequality. The choral singing, in the Lutheran tradition, was marvellous. Here in the cathedral, after this solemn service, the representatives of the Russian Orthodox Church felt the justification of the dia-

logue between our Church and the Lutheran Church of Finland, which began with the discussion of matters of a liturgical and sacramental nature. The attendance of the delegates of the CPC, led by their President, at the ceremonial reception in honour of the consecration of the new bishop was a sign of the good relations between the Lutheran Church of Finland and the CPC. All contacts and activities in Espoo fully confirmed the fact that without work for peace the Christian ecumenical movement cannot be complete, and that the CPC is also part of the ecumenical movement.

During the session Metropolitan Nikodim of Leningrad and Novgorod together with Archpriest Igor Ranne, Dean of the Orthodox Russian communities in Helsinki, and Archpriest Pavel Sokolovsky and Father Vasilii Novinsky from the USSR, celebrated Divine Liturgy in the Helsinki Cathedral of the Dormition of the Autonomous Orthodox Church of Finland and in the communities of the Protecting Veil of the Mother of God and of St. Nicholas which are under the jurisdiction of the Moscow Patriarchate. Archpriest Pavel of Karelia and All Finland, Primate of the Local Orthodox Church of Finland, Father Aleksandr Korelin, Dean of the Cathedral of the Dormition, and the clergy of the communities of the Protecting Veil of the Mother of God and of St. Nicholas greeted Metropolitan Nikodim with great cordiality and testified to their Christian love towards their brethren from the USSR. This brotherly love was also expressed in their words of welcome and in the friendly festal meals.

On their departure from Finland the participants in the session were filled with deep gratitude to God for granting them this meeting, and to their Finnish hosts and friends for their wonderful hospitality and organization. While in Finland, we all clearly felt the possibility of the triumph of peace in Europe and throughout the world. We were joyful that the children of the Church and people of Christian belief from north, south, east, and west are taking ever bolder and surer steps along the sacred path of peacemaking. The Espoo session strengthened their conviction in the success of the Christian peace movement. With this feeling of faith and eagerness to consolidate the Christian ranks of the defenders of peace, it was decided to hold the first session of the CPC Committee for the Continuation of the Work at the end of May 1973 in the Trinity-St. Sergius Lavra. The main theme will be "Brotherly Solidarity—the Task of Christians in the Fight Against Poverty and for Peace Throughout the World."

Archpriest PAVEL SOKOLOVSKY



The Orthodox Autocephalous Church in Czechoslovakia

The origins of Christianity in what is now Czechoslovakia go back to the first few decades of the ninth century. However, mass conversion of the Moravians to Christianity began in the year 863, when two brothers, Sts. Cyril and Methodius Equal to the Apostles, were in Moravia, where they had been sent from Constantinople by the Byzantine Emperor Michael III and Patriarch Photius of Constantinople at the request of Prince Rostislav of Moravia. About the year 874 Prince Borivoj of Czechia and his wife Ludmila were baptized by St. Methodius. The preaching of Sts. Cyril and Methodius and their pupils spread throughout the entire territory that is today Czechoslovakia. The holy brothers evolved the Slavonic alphabet and translated into the Slavonic language from Greek the Scriptures, prayer books, and other canonical books of the Orthodox Church. Thus the foundation was laid for Slavonic written language and literature. The pupils of Sts. Cyril and Methodius later went further, preaching the Christian faith in the East and South, to other Slav peoples.

The Archiepiscopal Diocese of Moravia and Pannonia founded by St. Methodius was within the jurisdiction of the Eastern Church. Diligently carrying out their missionary work, the holy brothers prepared a number of local people to take Holy Orders and presented their Moravian pupils to the Patriarch of Constantinople for consecration.

The history of the Early Orthodox Church of Czechoslovakia or, as it is justly called by present-day Czechoslovak Church historians, "Methodius's Church" (Archpriest Dr. G. Novak. Orthodox Church in the CSR, in "Yearbook of the Orthodox Church in Czechoslovakia" [Czech.], 1960, p. 103), is a story of struggle against the influence of Latin (Roman Catholic) propaganda, which was actively supported by the local feudal lords. During the very first few years of their work the holy brothers were accused of "heresy" by the German clergy, who adhered to the Latin rites. In order to refute the accusations, Sts. Cyril and Methodius went to Rome resolved to explain their teaching to Pope Nicholas I. This fact has been used by Catholic historians to support the claim that the holy

brothers were within the papal jurisdiction and were therefore obliged to go to Rome for judgement of the Pope. In point of fact Sts. Cyril and Methodius went to Rome to bear witness of the Orthodoxy of their teaching before the Primate of Rome as they wished to prevent interference by the German clergy in their missionary work. This is supported by the fact that the holy brothers were received ceremoniously in Rome by Pope Adrian II (867-872), successor to the deceased Pope Nicholas I (858-867).

The enlighteners of the Slavs stayed on in Rome in connection with the glorification of St. Clement whose holy remains, recovered by them in the Crimea, they took to Rome at the Pope's request. A new church was built in Rome in honour of St. Clement. When St. Cyril, who had always been of poor health, fell ill and died in 869, he was buried in the Church of St. Clement.

Though the activity of the holy brothers was not condemned at Rome, it continued to be extremely difficult for them to preach the Gospel. St. Methodius, who did not profess the Filioque, was accused by Bavarian bishops of violating the dogmas, and cast into prison. This undermined his health, and on April 6, 885, he died. Soon after his death the Orthodox churches in Great Moravia were destroyed and the pupils of St. Methodius driven out of the country. Only in Eastern Slovakia did Orthodoxy as a Church organization take root.

"Historical data have survived showing that in the thirteenth century at Spis there was an Orthodox abbot and the liturgy was celebrated there by six priests in the Slavonic language according to the Eastern rite. All the official documents of the Presov Eparchy testify that from the eleventh to the thirteenth century Orthodoxy had a firm hold on Prešov and its district. M. Fillo writes that it was truly a miracle that Orthodoxy could survive there when already in the eleventh century the local feudal lords and the kings of Hungary, especially King Ladislaus together with the bishops of Esztergom and Kljuc, were doing everything they could to Latinize the local Orthodox population" (Dorotej, Metropolitan of Prague and All Czechoslovakia. The Enforced Introduction of Unia in Transcar-

in 1646-1649. The Development of the Orthodox Church to the Present Day in Transylvania and Czechoslovakia [Czech]. Part II, (1966, p. 576). In the thirteenth century (present-day Slovakia) there were St. Jacob and Luke (Dr. N. A. Beskid. Early History of Carpatho-Ruthenia [Czech]. Uzhgorod, 1928, pp. 107 and 127). Bishop Luke conducted services in the Slavonic for King Andrew of Hungary. It should be noted that during the Árpád dynasty, Orthodoxy was in firm position in Hungary, as is witnessed by a letter sent by Pope Innocent III to King Emerich in 1202 in which the Pope expressed his displeasure that there was only a single Latin (Roman Catholic) monastery in the entire Hungarian Kingdom whereas there were many Eastern Orthodox monasteries there (Vladimir Grigoric, *Sl. cirkev v rep. Československé*, Praha, 1951, str. 36). Apparently Orthodoxy here derived spiritual nourishment from its spiritual centre in Kiev to which the local Orthodox belonged together with the Diocese of Mukachevo. Despite persecution, Orthodoxy continued to live in people's hearts and minds, and handed down from generation to generation, it showed repeatedly in strong opposition to the German and Latin influence. One dramatic example of national opposition of the Czech people to Latin and Latin oppression was the movement of the Hussites in the fifteenth century. Jan Hus, a Czech national hero, demanded the reform of the Roman Catholic Church on the basis of evangelical simplicity, the use of national language in church services, and the restoration of the Eucharist in both kinds. Jan Hus led up to the Eastern Church. His closest followers, the so-called Utraquists (from the Latin *utraque*—in both kinds), who saw in the teaching and practice of the Eastern Church a valid argument in defence of Holy Communion in both kinds, made an active attempt to establish contact with the Church of Constantinople. In 1425 a certain "humble priest of Christ," Constantinos Platris Anglikos, visited Constantinople where he presented on behalf of the Czechs the "Book of Faith," i.e., their credo. On the basis of confession of faith Anglikos was welcomed by the Greeks. In their answer they said that in the western countries, among them Moravia and Bohemia, there were many Christians inclined towards Orthodoxy, and suggested that the Czechs should join the Eastern Church. To this end the Greeks promised to send Czech priests who would instruct them in the truth of the Orthodox faith. Unfortunately, the political circumstances prevented this from developing further. The negotiations

were interrupted by the conquest of Constantinople by the Turks in 1453.

It is also known that a friend of Jan Hus, Jerome of Prague, travelled as far as the land of Pskov to express his deep reverence for the Orthodox holy relics there. This later served as one of the main indictments against him. Both Jan Hus († 1415) and Jerome of Prague († 1416) were burned at the stake, joining other martyrs who suffered for the faith. Their death inspired the people of Czechia to fight against Latin-German oppression. "After the death of Jan Hus and his followers, i.e., practically the entire Czech people, the so-called Hussites," writes Archpriest Dr. G. Novak, "broke away from the Pope of Rome, and as they had no consecrated bishops of their own, they sent their candidates to be consecrated by the Orthodox bishop of Multansk" ("Yearbook of the Orthodox Church in Czechoslovakia" [Czech.], 1960, p. 105). Soon after the martyr's death of their leader, a section of Jan Hus's followers formed the independent Community of Bohemian or Moravian Brothers, which still exists today.

On the formation of the multinational Hapsburg Empire the Czech and Slovak lands became part of it. Oppression by the Hapsburg dynasty and the withdrawal in 1617 of the privileges enjoyed by Czechoslovakia, which had preserved a certain independence within the Empire, resulted in an uprising in Czechia in 1618. It was put down in 1620 during a bloody battle of the White Hill near Prague in which the Czech army fought against the army of the Catholic league. As a result of the defeat at the White Hill, Czechia lost its political independence and for the next three hundred years was the Austrian province of Bohemia. The Czech people were subjected to Germanization, to persecution and extermination. Right to the end of the eighteenth century the systematic and forcible Catholicization of the population was practised.

The restoration of Orthodoxy among the Czechs began early in the nineteenth century. In 1848, on the occasion of the Pan-Slav Congress held in Prague, a Serbian priest celebrated Divine Liturgy in Slavonic in the open air, which was received most sympathetically by the congregation. Though the Czechs present there belonged to the Catholic Church, they liked the Orthodox service very much. Soon voices were heard among them, claiming that when their ancestors had political and religious freedom, their original faith had been Orthodoxy.

After the First Vatican Council of 1870 proclaimed the dogma of the papal infallibility, the Old Catholic Church was formed. At the same time a group of twelve Czechs who had found

refuge in Russia turned in full awareness of the truth of Orthodoxy to Metropolitan Isidore of St. Petersburg asking to be accepted into the Orthodox Church. In 1870 Metropolitan Isidore officiated at a ceremony at which the group was received into the Orthodox Church. During the ceremony one of the newly-converted delivered the following meaningful speech: "When the news of our rejection of Catholicism and the papal infallibility had spread, we heard many rumours commenting on our action. We were asked the question, 'Why did we, while rejecting Catholicism and resolving to embrace a different faith, turn to Orthodoxy and not to some other religion, to the Lutheran, for example?' I cannot enter here into a lengthy dogmatic explanation and shall only say that in our choice of Orthodoxy we were moved by our national feeling, by the old tradition which still lives among us and by our history, and because the Orthodox faith was the faith of our fathers from the beginning. As true sons of the Slav family we could not betray these promptings, we could not betray our fathers, whose example we have tried to emulate." This good example of reuniting marked the beginning of the renewal of Orthodoxy among the Czechs. The same year, 1870, the St. Petersburg Charity Society rented the Church of St. Nicholas at Stare Mesto in Prague for the Orthodox services in Slavonic. In 1874 the church was consecrated, and soon other churches in other places were built.

Early in the twentieth century Orthodox churches appeared in Karlovy Vary, Mariánské Lázně, and Františkovy Lázně. These churches were built in the Russian style and Russian priests were appointed to serve there. They gave spiritual guidance not only to the Russians who came to take the cure but, though their rights were restricted, they diligently carried on their Orthodox mission among the Czechs. Not infrequently Orthodoxy was embraced here by the people who came from all over Europe to take the cure or have a rest (V. Grigorich, op. cit., p. 41).

In 1903 the **Pravoslav'naya Beseda** (Orthodox Colloquy) Society was set up in Prague in lieu of the parish which the Austrian authorities did not permit. But despite the difficulties made by Austrian Catholic authorities, Orthodoxy was gaining ground. There were cases of whole villages coming over to Orthodoxy. At the census taken in 1910 there were over one thousand Orthodox in Czechoslovakia.

During the First World War the Church of St. Nicholas was taken from the Orthodox, the Russian clergy had to leave Czechia and in 1917 Father Nikolay Ryzhkov of Prague was sentenced

to death for "treason." The execution did not take place simply because Father Nikolay was exchanged for the Uniate Metropolitan Andrei Sheptytsky of Lvov, who was then in Russia.

The position of Orthodoxy in Eastern Slovakia was different. There, near the town of Prešov in so-called Pryashev Rus, the population has always maintained cultural and other ties with Kievan Rus. Whereas in Western Slovakia and Great Moravia Orthodoxy was officially banned, Eastern Slovakia, having close links with the neighbouring Carpathian Ukraine and being under the jurisdiction of the bishops of Mukachevo (who belonged to the Metropolitan See of Kiev, later to the Metropolitan of Moldavia, and from 1921 to the Serbian Church), preserved the spiritual heritage of Sts. Cyril and Methodius. Though in 1649 the Uzhgorod Uniate with Roman jurisdiction was enforced, the people preserved in their hearts the faith of their fathers and whenever they had the opportunity, professed openly, despite the threats of the state authorities. In 1760 a considerable number of people in Western Slovakia took part in an uprising, led by a Serb priest, Sofrony, which aimed at securing religious freedom for the population. At the turn of the century, thanks to the activity of Archimandrite Aleksiy Kabalyuk, hundreds of people returned to Orthodoxy.

But the movement for the restoration of Orthodoxy met with fierce opposition from the Austro-Hungarian authorities. The Orthodox were persecuted, restrictions were imposed on their rights, they suffered punishment, their prayer gatherings in private houses were banned, their books and ecclesiastical objects confiscated and burned, and the leaders of Orthodoxy arrested. Nevertheless, the Orthodox faith continued to spread speedily. In view of this the Austro-Hungarian authorities threw the patriots of Galicia Rus into the Talerhof concentration camp and staged the Maramaros-Sziget trial. Some 94 outstanding leaders of the Orthodox movement headed by Father Aleksiy Kabalyuk were accused of treason and tried. The proceedings continued from December 29, 1913, to March 3, 1914. Though many Orthodox representatives from the Slav countries—Russians, Serbs and Czechs—came to defend the accused, 32 out of 94 were found guilty. The rest of those who did not denounce Orthodoxy were subjected to severe corporal punishment. In truth, at the beginning of the twentieth century the martyrdom of early Christianity was repeated.

In October 1918, on the territory of Czechia, Moravia and Slovakia, the Republic of Czechoslovakia was formed, and in 1919 the Transcarpathian Ukraine was attached to it as an auto-

us region. Immediately the movement for restoration of Orthodoxy began in Eastern Slovakia, Czechia and Moravia. In Eastern Slovakia, as the result of the flight of the Orthodox from the Uniate Church, parishes were formed under the jurisdiction of the bishop of Mukachevo and Prešov, who resided at Mukachevo and came under the jurisdiction of the Serbian Church. But in the period between the two world wars the Orthodox Church in Eastern Slovakia was under constant pressure from the Catholic world. During the First World War, when on Hither's orders a new state was set up, the so-called independent Slovak State, the persecution began of Orthodox clergy who, to make matters worse, their archpastor, for Bishop Vladimir Raik at Mukachevo was interned on April 11, 1941. Authorities forbade the bishop from having contacts with the parishes on the territory of Slovakia. His Holiness Patriarch Gavrill of Moscow was thrown into the concentration camp at Auschwitz. After the restoration of the Czechoslovak Republic in the spring of 1945, the historical persecution of Orthodoxy for Slovakia and Czechia was a common one.

In Czechia, Bishop Gorazd (Matfey [Matej]) who led the renewal of Orthodoxy, was born on May 26, 1879, into a Catholic peasant family. After finishing the primary school he went to a Jesuit lyceum where, at his own request, he studied Church Slavonic. After finishing the lyceum with honours he entered the Theological Faculty at Olomouc in 1898. While studying there he felt a great desire to know more about the Russian Orthodox Church, for this purpose he made a pilgrimage to Moscow in the summer of 1900. After graduating from the faculty in 1902 Matfey Pavlik was ordained priest at the Cathedral of St. Václav (Charles) in Olomouc. The Olomouc Roman Catholic consistory appointed him in turn to a number of parishes and he was able to study the national and religious movements of the Czech people. He conceived the idea of writing the history of the religious strivings of the Czechs of the nineteenth century, and also of the role of the saints of Sts. Cyril and Methodius played in the history of the Czech people. However, being very busy with his magazine *Pozorovatel* (Observer) and, later, with his duties as administrator of the church attached to the psychiatric hospital at Kromeriz, Father Matfey had neither the time nor the strength left for this. After the First World War he started publication of the magazine *Pravo Naroda* (The Right of the People) in the spirit of the teaching of St. Cyril and Methodius. There appeared arti-

cles calling for a reform of the Catholic Church in the magazine. In 1920 Father Matfey left the jurisdiction of the Roman Catholic Church in connection with the formation among Czech Catholics of a new religious movement which acquired the name Czechoslovak National Church. He made an attempt to bring this movement into union with the Orthodox Church.

The idea of founding a Czechoslovak National Church came from within the organization of the Roman Catholic clergy, the Reform Fraction of the Roman Catholic Clergy, who fought in vain against the abolition of celibacy and for the setting up of a Czechoslovak Catholic Patriarchate and the introduction of the Czech language into the liturgy instead of Latin. Their failure strengthened the rationalist spirit of the organization and speeded up the establishment of the National Church of Czechoslovakia. This group was headed by Father B. Zagradnik-Brodsky. The initiators of the movement proclaimed themselves competent to formulate the faith and order of the new Church in the spirit of the twentieth century. The free attitude of the leaders of the movement to the formulae of faith affronted the religious feelings of many of its members who were striving for more strict canonical norms. The leader of the movement embraced the teaching and the canons of the Orthodox Church. Soon another movement broke away from this one, led by Father Karl Farsky, Doctor of Divinity, who for his ideas about the need for Church reform had been constantly under a cloud with his former spiritual authorities. Karl Farsky came to hold the view that the Czech people had a special mission—to represent religious life in a new way in the spirit of modern man. Using his great influence as a brilliant speaker and organizer, Karl Farsky became head of the Czechoslovak Church whose charter was approved by the government of Czechoslovakia in 1920.

While participating in the new religious movement Father Matfey Pavlik defended Orthodoxy and fought against the rationalistic and radicalist strivings of the head of the movement and his group. To his friends in the movement who maintained that the Czechs "were called upon to bring about the reform of the Church in the spirit of modern times," he answered: "The man of the twentieth century cannot establish a new Church... Even Jan Hus did not attempt to found a new Church, for the Church as such was founded by Christ... So there is only one way left to us, which leads to a sober, easy and speedy solution of the extremely delicate question facing us, and that is to bring all the people participating in the Czech movement together. Our

Church must rest on the principles of the canons; only that part of the Catholic doctrine which differs from the early Christian tradition and teaching should be omitted" (Metropolitan Dorothej. Bishop Gorazd, Archpastor and Patriot. JMP, No. 9, 1967, p. 58). At the council of the new movement in January 1921 Father Matfey succeeded in getting the majority of the participants to express themselves in favour of adopting the Orthodox teaching and joining the Orthodox Church. The second council, held on August 29, 1921, in the presence of Bishop Dosifej, a delegate from the Orthodox Church of Serbia, accepted the Orthodox teaching as expressed by the Ecumenical and Local Councils. At the same time the following three candidates were suggested as bishops-elect: Dr. Karl Farsky—for the Diocese of Prague, Rudolf Parzik—for the Diocese of Eastern Czechia, and Matfey Pavlik—for the Diocese of Moravia and Silesia. However, the first two candidates were not consecrated because of their non-Orthodox views. Father Matfey Pavlik took monastic vows and the name of Gorazd on September 21, 1921, at the Krusedol Lavra in Serbia, on Mt. Frushkoy, and on September 25, 1921, was consecrated bishop by Patriarch Dimitriy of Serbia. After Bishop Gorazd returned to his native country, two communities were formed in the Czechoslovak Church: the Orthodox one led by Bishop Gorazd, and the radicalist community led by Karl Farsky.

In 1922 Bishop Gorazd visited America, where there were many Czechs and Slovaks interested in the new religious movement in Czechoslovakia and who wanted to join it. In a short time Bishop Gorazd was able to set up seven Orthodox parishes among them. In his absence Karl Farsky and F. Kalous, also a former Catholic priest and doctor of divinity, published a catechism containing serious departures from the Orthodox Faith. Because of this the Orthodox Church of Serbia severed all contacts with the National Church of Czechoslovakia. It should be stressed that the teaching of the National Church of Czechoslovakia today is based on a belief in the Holy Trinity.

At that time there existed in Prague a Czech Orthodox community which had been formed in 1920 from the Orthodox Colloquy society and was within the jurisdiction of the Church of Serbia. There were also in Prague some Russian Orthodox parishes administered by Bishop Sergiy Korolyev who was under the authority of Metropolitan Evlogiy Georgiyevsky of Paris.

The Czech Orthodox Community invited Archimandrite Savvaty, a Czech, who was then in

Volhynia, to be their head, and appealed to the Church of Serbia to consecrate him bishop. Without awaiting an answer, Archimandrite Savvaty* appealed to Constantinople, and on March 1923, Patriarch Meletios Metaxakis of Constantinople, consecrated him bishop, and appointed him Archbishop of Prague and All Czechoslovakia.

(To be continued)

Prof. KONSTANTIN Y. SKURAT

* Archimandrite Savvaty (secular name Anton Vrabec) was born in 1880 in Prague, where he finished the lyceum, later passing through the Orthodox Theological Seminary in Ufa. In 1900 he took monastic vows and was ordained hierodeacon, and in 1907 hieromonk. The same year he finished the Theological Academy in Kiev and was sent as a missionary to work among the Czechs in Volhynia. In 1914 he was elevated to the dignity of archimandrite. In 1919 His Holiness Patriarch Tikhon awarded him a Certificate of Honour. In 1920 Archimandrite Savvaty was appointed deputy to the Bishop of Volhynia and Rector of the Theological Seminary in Kholm. In 1921, at the bidding of the Czech Orthodox Community in Prague, he returned to his native country. There is no information about whether he received the letter of leave from the Russian Church, one of whose clergy he was. He died in November 1959.

SACRED TREASURES

There is a magnificent icon case containing several icons in the Church of St. Alzbeta (Elizabeth) in the town of Opava, Czechoslovakia. It was made in 1971 to the design of Archimandrite Andrej Kolomatsky, and is dedicated to seven Slav Apostles and to St. Prokop, Abbot of the Monastery of Sazava. The centre of the icon case is occupied by an icon of the Sts. Cyril and Methodius, a gift to the church from Patriarch Kirill of Bulgaria. This icon has a gilded background. It is flanked by four icons: bottom left is one of St. Clement of Okrida and bottom right, an icon of St. Naum, a gift from the Serbian Church, presented to the Church of St. Elizabeth by Branko Cisarz of Belgrade. Top left is an icon of Sts. Gorazd and Angelar, and top right, an icon of Sts. Sabbas and Prokop of Sazava, which was painted by Archimandrite Andrej. To the left of the icon case is an icon of the Holy Mother of God, a gift from Holy Mount Athos. Its background is also gilded. To the right is an icon of St. Sergius, Hegumen of Radonezh, a gift from the Russian Orthodox Church. In the lower part of its frame there is a particle of the saint's relics in a small silver reliquary.

(From the magazine Hlas Pravoslavi, No. 9, 1972)



The Eucharist and the Sacrifice of Christ

Editorial Note: This paper by a licentiate of theology, the Rector of the Lutheran parish of Helsinki (Finland), Samuel Lechtonen, here published in a slightly abbreviated form, was read at the second theological colloquy held in December 1971 at the Trinity-St. Sergius Lavra in Moscow. It represents the Russian Orthodox Church and the Evangelical-Lutheran Church of Finland. The paper serves well to illustrate points of agreement between our two churches and may serve as a pointer towards the various perspectives of theological dialogue and mutual comprehension between Orthodox and Evangelicals on the main aspects of the eucharistic sacrament.

* * *

This ecumenical meeting between representatives of the Russian Orthodox Church and the Evangelical-Lutheran Church of Finland, it is our intention to direct the attention of this assembly to the elucidation of the relations between the Eucharist and the Sacrifice of Christ, i. e., to a theological explanation of the eucharistic sacrament of sacrifice.

The Orthodox Church considers the Eucharist a sacrifice. Both the liturgical texts of the Eucharistic Liturgy and the symbolic actions performed during its celebration show that the sacramental aspect is very important for the Orthodox. "Bringing before thee thine own offering, and for all,"* proclaims the priest after the Anamnesis in the eucharistic prayers of the Eucharistic Liturgy of St. John Chrysostom. The sacrifice offered at the Eucharist is Christ Himself. But he who brings the sacrifice is also Christ Himself. Christ is, at one and the same time, High Priest and sacrifice. "For thou thyself offerest and art offered, thou thyself dost receive and art distributed, O Christ our God," the priest says in his secret prayer**

and all subsequent quotations from the Eucharistic Liturgy of St. John Chrysostom or/and St. Basil the Great, are taken from "The Orthodox Eucharist" published by the SPCK for the Fellowship of St. Alban and Sergius, London, 1968. (published 1939).

We use the accepted terms "secret" and "quietly" (in the sense of quietly, not aloud) for those parts of the service not pronounced in a manner audible to the congregation.

before the Great Entrance. The sacrifice is brought to God, to the Holy Trinity, and is brought for all. The Eucharist, according to the Orthodox liturgy, is a sacrifice of redemption which is brought for the living and the dead.

In this way, according to the Orthodox understanding, in the Eucharist the Sacrifice of Christ is brought as a sacrifice. What is meant by this? One of the teachers of the Orthodox Church who lived in the Middle Ages described his Church's understanding of this in the following words: "In the first place, the sacrifice is not only an enactment or a symbol, but a real sacrifice. In the second, that which is sacrificed is not bread, but the very Body of Christ. In the third place, the Lamb of God was immolated once only and for all times. The Eucharistic sacrifice consists not of the real or blood sacrifice of the Lamb, but in the transubstantiation of bread into the sacrificed Lamb."

According to the Orthodox point of view, the Eucharist is not just a reminder of Christ's sacrifice or of its enactment, but it is a real sacrifice. On the other hand, however, it is not a new sacrifice, it is not a repetition of the Sacrifice of the Cross upon Golgotha. The events of Christ's Sacrifice: the incarnation, the institution of the Eucharist, the crucifixion, resurrection and ascension to the heavens, are not repeated during the Eucharist, yet they become a present reality. "During the liturgy," a certain Orthodox theologian has said, "we are projected in time to that place where eternity and time intersect, and then we become the contemporaries of these events that we are calling to mind" (P. N. Evdokimov).* The Eucharist and all the

* P. N. Evdokimov: an Orthodox Russian thinker and ecumenical scholar, born in Petersburg, 1901. In 1920 he left for France with his mother. In Paris he graduated from the Theological Institute of St. Sergius. He received his Doctor's degree at the University of Aix. For many years he lectured at the Ecumenical Institute in Bossey, founded by the World Council of Churches in Geneva, Switzerland, and in the Catholic Institute in Paris. P. N. Evdokimov played an active part in furthering a rapprochement between Orthodoxy and Protestantism. He died in Paris on September 16, 1970.

Among the theological works published by P. N. Evdokimov the most important are: *Женщина и спасение мира* (Woman and the

Holy Liturgy is, in structure, a sacrificial service.

At the beginning of my report I have tried to elucidate the Orthodox understanding of the Eucharist, notwithstanding the fact that a specialist on this subject is scheduled to read a special paper about it at this very colloquy. I have done this so that we members of the Evangelical-Lutheran Church of Finland who are representing our Church at this conference might be quite clear in their minds as to how many points of difference in emphasis there are in the practice and teaching of the Lutheran Church with regard to the Eucharist. In an ecumenical discussion it is necessary to render a clear account of the differences which exist between Churches and Traditions. On the other hand, we may not rest content with establishing our differences, but it is our duty steadfastly to pursue the deeper meaning of words and concepts and to ask ourselves whether it is not possible to find some common basis.

All the life of Christ and particularly His submissive, guiltless suffering and death on the Cross is a sacrifice for the redemption of sin. "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 Jn. 2. 2).

According to the understanding of all Christians, the Eucharist is a meal in memory of the passion and death of Christ. The words of Christ "This do in remembrance of me" (Lk. 22. 19) are spoken not only of the Last Supper of Christ and His disciples in the upper room but also of what happened to Christ on Golgotha and of the content of the whole eucharistic act. That is why St. Paul says: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11. 26).

The question to which we are seeking the answer here may be formulated as follows: what is the mutual relationship between the unique sacrifice of Christ and the Eucharist understood as a meal in memory of this passion and death. In what way does the Eucharist establish a chan-

nel of communication between those who partaking of the Sacrifice of Christ and the fruit of that sacrifice? In what, precisely, does the Orthodox doctrine exist, according to which the Eucharist is not only the real presence of the Sacrifice of Christ and the Church's sacrifice of thanksgiving, prayer and praise, but is in truth the sacrifice of redemption? Why is the Lutheran Church so noncommittal and careful when she hears the Eucharist described as a sacrifice?

I shall try to fulfil the task laid upon me in the first telling of those parts of the liturgy of the Evangelical-Lutheran Church of Finland in which there is any reference to the sacrifice of Christ. After that it will be possible to illuminate the doctrine of the relationship between the Eucharist and the Sacrifice of Christ as set forth in the *Symbolischen Bücher*¹, books containing the basic statements of faith of the Lutheran Church.

Thoughts of Sacrifice in the Lutheran Eucharistic Liturgy

Church representatives of the Orthodox Church at ecumenical colloquia like to make a special point of the fact that it is difficult to study Orthodoxy by books alone. The Church is, first and foremost, a society for divine worship, and for this reason a good understanding of her doctrine can also be reached by the study of her service books and manner of worship.

That is precisely why I wish to give a brief exposition of all that is said about sacrifice in the eucharistic liturgy of the Evangelical-Lutheran Church of Finland. At the time of the last revision of our service books in 1969 the Ecclesiastic Council of the Evangelical-Lutheran Church of Finland accepted a new, revised order of common prayer. On this occasion, the following prayer was included in the eucharistic liturgy, a prayer which contains elements of the anamnesis and of the epiclesis and which recalls to mind the sacrifice of Christ:

"Glory be to thee, Lord of the heavens and the earth, that thou hast had mercy upon thy world and hast sent into it thine only-begotten Son, as man. We thank thee for the redemption which thou didst prepare for us through his sacrifice accomplished upon the Cross, and we pray thee: send down thy Holy Spirit and may we receive in faith the Body and Blood of thy Son to our salvation as we celebrate his Holy Supper even as he himself did command us." After this follow the words of the institution which, in the Lutheran Church, are always read or sung aloud so that all may hear them: "Our Lord

Salvation of the World), 1958; Православие (Orthodoxy), 1959; Годы духовной жизни (Years of the Spiritual Life), 1962; Молитва в Православной Церкви (Prayer in the Orthodox Church), 1966; and three works: Христос в русской религиозной мысли (Christ in Russian Religious Thought), Святой Дух в православной традиции (The Holy Spirit in Orthodox Tradition) and Богословские красоты: иконы (The Theology of Beauty: Icons) all published in 1970. The central theme of his theological thought was the Christian doctrine of man in the light of the grace-bestowing influence of the Holy Spirit.

Christ in the same night that he was be-
 took bread; and, when he had given
 s, he brake it and gave it to his disciples,
 g: 'Take, eat, this is my Body which is
 n for you. Do this in remembrance of me.'
 likewise he took the cup; and when he had
 thanks, he gave it to his disciples and said:
 ye all of this for this is my Blood of
 ew Testament, which is shed for you and
 any for the remission of sins: Do this, as
 ye shall drink it, in remembrance of me.'"
 the prayer read before these words of insti-
 which we have just quoted we can clearly
 all the typical accents of Lutheran doctrine.
 e bread and in the wine the communicants
 e the Body and Blood of Christ to their
 ion. At the same time they pray that God
 s Holy Spirit might awake that faith in
 which is necessary for the receiving of the
 ment. The basis of the Eucharist is the
 andment of God ("even as he himself did
 and us"). Between the accomplished Sacri-
 f Jesus Christ, the Son of God made man,
 ne Holy Eucharist there is the closest pos-
 sible. Nevertheless, in Lutheran service books,
 the time of the Reformation onwards, there
 is avoidance of everything that might provide
 argument in favour of the assertion that the
 h, in celebrating the Eucharist, is offering
 Christ as a sacrifice, or which could serve
 as a basis for the assertion that the Eucharist
 is a repetition of the sacrificial death of Christ.
 However, more important from the point of
 view of our theme is the mention of the Sacri-
 fice of the Cross in the prayer that we have just
 read, the fact that in the very words of the
 institution there is mention of the "one oblation
 of himself once offered," the once-accomplished
 sacrifice of Christ on Golgotha, which becomes
 present reality in every Eucharist. That same
 Christ Who once obediently submitted to the
 sacrifice Himself distributes His Body and Blood
 and at the same time, the fruits of His Sacri-
 fice—forgiveness of sins and life everlasting to
 the communicants every time the Eucharist is
 celebrated. In the practice of Divine Worship in
 the Lutheran Church it is considered important
 that the pastor who is distributing the Eucha-
 ristic bread should say to each communicant
 separately: "The Body of our Lord Jesus Christ,
 which was given for thee. "When distributing
 the wine, the pastor says: "The Blood of our
 Lord Jesus Christ, which was shed for thee."
 Then, addressing all the communicants to-
 gether, he says: "May the Body and the Blood
 of our Lord Jesus Christ preserve thy body and
 unto everlasting life."
 participation of the congregation who at-

tend the celebration of the Eucharist in the
 Sacrifice of Christ on the Cross is also signif-
 icantly emphasized at another point which is
 of great importance to the congregation's under-
 standing of their creed. This is the point at which
 the congregation, before the distribution of the
 Eucharist or after it begins, sings all together
 the hymn "Lamb of God":

"O Lamb of God, that takest away the sins of
 the world, have mercy on us.

"O Lamb of God, that takest away the sins of
 the world, have mercy on us.

"O Lamb of God, that takest away the sins of
 the world, give us thy peace and blessing."

In this hymn the people are raising their
 voices in prayer to Christ in the Eucharist, to the
 God-Given Lamb of sacrifice and Redeemer of
 sins.

Let us also remember that the central place
 in the eucharistic liturgy is set in the sacrifice
 of praise brought by the assembled congregation.
 Before the words of institution comes the prayer:
 "It is very meet, right and blessed, that we
 should at all times and in all places give thanks
 unto thee and praise thee..."

This prayer includes a part designed to be a
 proper preface according to the theme of the
 feast, if such be specially appointed, which has
 a charismatic character and proclaims the saving
 works of God. The prayer ends on the words:
 "For these inestimable benefits, with all the
 hosts of heaven, we bless and praise thy name."
 After this the congregation all join in the sing-
 ing of the sacred hymn: "Holy, holy, holy is
 the Lord God of Sabaoth, the whole earth is
 filled with his glory. Hosannah in the highest,
 blessed is he that cometh in the name of the
 Lord, Hosannah in the highest."

In the prayer of thanksgiving after the dis-
 tribution of the Eucharist to the congregation,
 giving glory to the true God, we pray: "Make
 us also worthy, together with all elected saints,
 that we may partake of thy great communion in
 the heavens."

The basic stages of the Lutheran eucharistic
 liturgy recall to the believing consciousness of
 the people participating in the service
 the Sacrifice of Christ on the Cross
 which is brought in the Eucharist. And
 so the Sacrifice of Christ and its fruits
 are of great importance to the Lutheran
 congregation that partakes in the Eucharist. Nev-
 ertheless, the actual word "sacrifice" applied to
 the Eucharist is essentially alien to the Luther-
 an.

From the point of view of the official doctrine
 of the Lutheran Church the statement of faith
 contained in the *Symbolischen Bücher* have a de-

cisive significance. In the ecumenical, inter-Church discussion, at which "Lutheranism" or the name of Martin Luther is often mentioned, it is well to bear in mind the significance and order of these normative documents from the point of view of the doctrine of the Lutheran Church. The final and undoubted authority from which all doctrine derives is Holy Writ. After this come the Symbolischen Bücher which enjoin acceptance of the three Catholic or universal creeds. These three creeds unite the Lutheran Church with the teaching on the Holy Trinity and the christology of the Early Church in accordance with the decisions of the Councils of Nicaea, Constantinople and Chalcedon. From the times of the Reformation we have preserved the Augsburg Confession, which is the most important statement of the Lutheran creed. Thus the official interpretation of the doctrine of the Evangelical Lutheran Church of Finland is bound up with these Symbolischen Bücher.

The Eucharist and the Sacrifice of Christ

In previous discussions between the Orthodox and Lutherans, both sides have expressed the opinion that the Eucharist should be understood from christological positions. The Eucharist should not be looked upon as a means to grace in any way apart from christology. Against this background, those problems which we have inherited from the Middle Ages and which have to do with the substance of the sacrament and the teaching of transubstantiation are questions of secondary importance in so far as they bring us close to the Eucharist as a material object. The essence of the Eucharist, however, is not in this at all; but in the fact that the mystery of Christ is fully revealed and experienced in the Eucharist.

According to the Symbolischen Bücher, all doctrines about the Eucharist is based on the christology of the Early Church. A decisive moment was the doctrine of the real presence of Christ, to which Lutherans hold firmly and consistently. Christ is not only present in the Eucharist in general, but the blessed bread and wine which is distributed and received in the Eucharist is the Body and Blood of the Son of God made man, Jesus Christ. So it is said in the Lesser and Greater Catechisms and in the other books containing our statements of faith. The Body and the Blood of Christ, distributed and received during the Eucharist, never, according to the Lutheran understanding, are to be understood as independent and separate from the elements of the Sacrament. In our statements of faith the

opinion according to which only the Spirit and not the Body of Christ is present at the Eucharist is systematically rebutted. Also rebutted is the thought that Christ is present in the Eucharist not in His human but only in His Divine nature. All the statements confirming the true essence of the Eucharist in these books are based on the belief that the Son of God Jesus Christ is truly present in the Eucharist in both His natures.

This is the basic premise for the understanding of the Lutheran teaching about the Eucharist. It is from this that we should base our reply when we are asked about the relationship of the Eucharist to the Sacrifice of Christ according to the Lutheran conception. In other words, the doctrine of the real presence of Christ cannot be separated from the doctrine of the Sacrifice of Christ in the Eucharist. The Sacrifice of Christ in the Eucharist is, for the Lutheran Church, to be understood through the real presence and christology.

There is scarcely any disagreement on the subject of the memorial aspect of the Eucharist. The calling to mind of the Sacrifice of Christ on the Cross, the anamnesis, is something more than recollection of the sufferings of Christ only. The study of the New Testament has led to an interpretation of the eucharistic motif of the anamnesis involving a reference to the Jewish Paschal feast and the ideology inherent therein according to which the anamnesis or calling to mind comes very close to the main aspect of the classical interpretation of the Eucharistic sacrifice, according to which the Eucharist is a sacrifice because in it there is performed representation or a transfer of the sacrifice of the Cross into present reality. At every celebration, the Sacrifice of Jesus Christ on the Cross becomes actual in reality during the Eucharist and becomes the property of the congregation taking part in the Eucharist. "Just as the Body and the Blood of Christ cannot be separated from the divine countenance, in the same way they cannot be separated from the event of His death upon the Cross," writes Edmund Schlinke commenting on the Eucharistic doctrine of the written creeds. The real presence of Christ in the Eucharist also means that his Sacrifice on the Cross is really present. In this sense the Lutheran Church admits the correctness of the aspect of representation with respect to the Sacrifice of Christ in the Eucharist. However, as a rule, the Lutheran tradition makes only indirect reference to the Sacrifice of Christ in the Eucharist. "The Sacrifice of Christ is as it were hidden behind the veil of the real presence," says Gustav Aulen.

According to the Lutheran understanding, the offering of the Sacrifice of Christ into present reality can be applied to the whole action of the Eucharist. The Eucharist should include the distribution of communion to the assembled congregation. In the whole act, and particularly the distribution and receiving of the Body and Blood of Christ, the events of the Cross become reality. "That same Christ Who once offered His Body on Golgotha, now offers His Body in the Eucharist and makes us contemporaries of His death upon the Cross."

According to its general character the actualized reality of Christ's Sacrifice at the Eucharist, according to the Lutheran view, something ephemeral which happens during the sacrament "here and now." The presence of Christ in the Eucharist is not a general presence, but, in view of the character of the Eucharist, the presence and participation of the assembled congregation presupposes this presence.

The Lutheran Church holds firmly to the doctrine of the presence of Christ in the Eucharist. The doctrine of Holy Communion is that in the Eucharist the true Body and the true Blood of Christ are indeed present, are distributed and received in the form of bread and wine." "In Holy Communion the Body and Blood of Christ are present and indeed present and they are indeed distributed with the bread and wine to those who receive the sacrament." However, the Lutheran tradition refuses to venture an answer to the question of how this happens, because the presence of Christ in the Eucharist is a mystery beyond explanation.

It should be noted that the right celebration of the Eucharist, according to the Synodal Order, demands the presence of an ordained priest. The present paper is not, however, intended to allow us to go into a more detailed examination of this question.

Together with the aspects of the calling to the Eucharist and the actualization, the presence of the Body of Christ in the Eucharist is often understood as the distribution of the benefits of the Sacrifice to those who stand in need of it. The Lutheran catechism puts the primary emphasis on the remission of sins, the receiving of which is at the heart of the Lutheran eucharistic doctrine. The answer to the question as to what we receive from Holy Communion reads as follows: "It reveals to us the meaning of the Cross 'which is given for you and which is shed for you for the remission of sins,' and it is precisely by these words and in this sacrament that we obtain remission of sins, life and bliss, for

where there is remission of sins, there also is life and bliss." This is thus brought about not only by eating and drinking, but by the word of Christ. The prerequisite of a worthy acceptance of divine grace and of the sacrament is faith. Faith does not only accept the Body and Blood of Christ for salvation, but the acceptance of the Body and Blood of Christ increases faith and appropriates to the communicants the fruits of the sacrificial death of Christ. In this way, faith is at once a prerequisite and a fruit of right communion.

An Endeavour to Find a Common Basis

Still before us lies the thorniest question in any discussion of the sacrificial character of the Eucharist. Is it possible, on the basis of the Lutheran tradition, to speak of the Eucharist as of an ecclesiastical sacrifice?

Gustav Aulen gives the following reply to this question: "When the New Testament employs the word 'sacrifice' in various places, when it speaks of the sacrifice of praise, or of prayer, or when St. Paul says that we should bring our bodies to be a living, holy and chaste sacrifice to God, then what is spoken of is a sacrifice on an entirely different level and possessed of a different content than that Sacrifice which Christ once offered for all."

However, this answer can nevertheless still not be accounted wholly satisfactory because every sacrifice acceptable to God, both the once offered Sacrifice of Christ on Golgotha and the sacrifices of prayer and praise and of the whole life which are brought to God by His Church and her members is, on the other hand, a single whole. In the final analysis we are speaking of the mystery of Christ in which all those in communion with Him partake. The sacrifice of praise or of the Eucharist and the sacrifice of redemption should be regarded as distinct from one another, yet they are both, as it were, in the orbit of one and the same sacrifice.

The Lutheran Church has inherited from the Reformation the basic thought according to which the Eucharist confers upon believers the gift of God, remission of sins, life and bliss, which are seen as the fruits of the Sacrifice of Christ upon the Cross. Yet also a heritage of the Reformation is the Lutheran reluctance to speak of the Eucharist as a sacrifice.

In the ecumenical dialogue we should look for a new way of putting the question which would lead us out of the blind alley of ancient disagreements about the doctrine of what constitutes

the essence of the Eucharist. In the Roman Catholic Church, after the II Vatican Council, a process of revaluation and of new interpretation of eucharistic theology has become apparent, and among other aspects this has embraced the aspect of sacrifice. This has rendered possible fruitful discussion between Lutherans and Roman Catholics. In this position, theological dialogue between Orthodox and Lutherans on the essence of the Eucharist should, in the present situation, help to elucidate this question and lead

us to a deeper understanding of the Eucharist throughout Christianity.

'Die Symbolischen Bücher: These books include the following:

- Die Augsburgischen Confession
- Die Apologie der Augsburgischen Confession
- Die Schmalkaldischen Artikel
- Der grosse und der kleine Katechismus
- Die Concordienformel

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About the Eucharist

The sacrament of Baptism introduces us, justified and reborn as children of Christ, into the kingdom of grace. The sacrament of Chrism conveys upon us the mercy and gifts of the Holy Spirit, in order to strengthen us in a renewed life. The Divine Eucharist, to which all Christians are called as to a heavenly table, helps to preserve and multiply the gifts of grace through union with the Institutor of the sacraments Himself. At this sacramental table the Christians partake of the very Body and very Blood of the Lord, receiving them in the form of the species of bread and wine. "We firmly believe," said St. Cyril of Jerusalem, "that the visible bread is not bread, though we feel it by tasting, but the Body of Christ, and that the visible wine is not wine... but the Blood of Christ."¹

In the Eucharist the name of "sacrament" is supremely justified and no earthly comparisons are applicable to explain the blessed goodness of the Saviour in His presiding over the divine supper that is the sacrament of His Body and Blood. According to Metropolitan Filaret of Moscow, a mother feeding her infant-child gives him "only the superfluous abundance of her body, prepared for this purpose by nature, giving without labour and even with a sense of relief from an overabundance which might otherwise become a burden to her. Our Divine Nourisher offers us His own Body, His whole Body without reserve, given with a loving sweetness incomparably greater than the maternal, but yet at the same time it is His own Body that He offers us, prepared for our nourishment by bitter, mortal suffering. 'This,' He says, 'Is My Body, that was broken for you. This is My Blood, that was shed for you and for many.' Even as the wheat suffers beneath the millstone,

at the hands of the bakers and in the burning oven, so that there may be bread to give strength to the heart of man; even as the blood of the grape suffers in the winepress, so that there may be wine to cheer the heart of man; even so has the incarnate Son of God of His own good will delivered His Body to the various torments on Mt. Olives, Jerusalem and Golgotha, and permitted His Blood to be shed with much suffering under torture before the crucifixion and upon the cross, in order to prepare for us a food and drink of life and healing immortality and bliss."

Standing, as it does, in an immediate relationship to the dogma of the Divine Incarnation, the sacrament of the Eucharist is possessed of the same degree of ineffable mystery and salutary power. It unites in itself the entirety of the saving works of Jesus Christ from the Incarnation until Pentecost, from the renewal of our nature to its divinization by the power of the Holy Spirit. Christ makes it possible for us to assimilate His Sacrifice and gives the Eucharist a sacrificial significance great enough to render feasible our intercession for others according to the power of faith and love with which we celebrate it. In this sacrament a supernatural and sacrosanct, grace bestowing communion is established within the structure of the Church: a communion of believers with the Head of the Church and with one another according to the prayer of the Saviour before the accomplishment of His earthly task (Jn. 17. 21-23).

The peculiar significance of the witness recorded by the Holy Scriptures corresponds to the importance of the sacrament. The Apostles do not tell the tale in their own words but all with one voice and word for word record Jesus Christ's own words, pronounced by Him on the eve of His death on the day of His last celebration of the Old Testament Paschal rite. A

Co-report made by Prof. V. D. Sarychev, representative of the Russian Orthodox Church

gathering of the inner circle of His disciples, the Lord instituted the New Testament and united this with the teaching of the principal sacrament which contains the very essence of Christianity.

At the same time, according to the witness of the three Evangelists and of St. Paul the Apostle, "Jesus took bread, and blessed it, brake it, and gave it to the disciples, and said: 'take, this is My Body.' And, having taken bread and given thanks, He handed it to them, saying: 'Drink ye all of this; This is My Blood of the new testament, which is shed for you and for many for the remission of sins'" (Mt. 26. 26-28; Mk. 14. 22-24; Lk. 22. 19-20; 1 Cor. 11. 23-25). St. John, whose Gospel complements the other synoptics, does not include the account of the institution of the sacrament, but does give a detailed account of Jesus Christ's talk about "the bread of life" (Jn. 6. 48-58) under the influence of which, or so it is reasonable to suppose, none of the Apostles expressed astonishment at the actual fulfilment of the Teacher's mysterious promise at the Last Supper. Having been prepared to accept and understand the great sacrament, they accepted it unhesitatingly, as had been foretold.

The most important thought behind the teaching of the Eucharist may be found only in the account of the institution which we have quoted. It should represent some precise conclusion drawn from these sayings of the Saviour; the Apostles' teachings about the sacrament depend on the various interpretations of these words. The difference between the Orthodox and the Roman Catholics, on the one hand, and the Protestants, on the other, proceeds from the different way in which they understand the use of the verb "is" in the sayings of the Saviour: "This is My Body" and "This is My Blood." One interpretation leads to the admission that the bread and wine of the Eucharist is the very Body and Blood of the Saviour; another, to the denial of the material elements of the sacrament—the bread and the wine—as objects containing the Body and Blood.

One of our Orthodox eucharistic theologians (I. Olesnitsky) has remarked, after a close analysis of the Apostles' account of the institution of the sacrament of the Eucharist, it is impossible to say that in Jesus's words what is meant is bread as such, ordinary bread which He simply gave to the disciples saying as He did so that this was His Body. In direct, figurative speech it is impossible to call anything of any sort a body, impossible to say: "the bread is my body." Such an assertion

contradicts the rule of logic, according to which it is impossible to speak of two different objects as though they were the same. Different species of being remain different and can not be the same. As a result, we must admit a fault of logic either in the saying or in our understanding of it if we are to ascribe to the verb "is" the force of identification of two really existing objects one with another—the bread and the body. When Jesus Christ says "This is My Body" there is no logical basis for thinking that by the word "this" we should necessarily understand "bread." The only basis for this is the preceding mention of the "bread" that the Lord "took" in His hands; this action is sometimes immediately connected with the following words of Christ the Saviour: "This is My Body" and it is affirmed that the sequence of speech requires that the word "this" should stand for the already-mentioned "bread." However, we cannot admit that this assertion is well founded: we forget or fail to take into account one more action of the Saviour before He pronounces the words "this is...", and that is the blessing of the bread and wine.

All the Apostles, in their accounts of the institution of the Eucharist, unanimously point out that Jesus Christ went through special actions over the bread and wine (blessing, thanksgiving), and that only after this did He give them to the disciples. If, at subsequent celebrations of the Eucharist in the Church of Christ, the blessing and hallowing of the bread produce so wonderful a "uniting" of it with the Body of Jesus Christ (and this is asserted by all faithfuls that admit the real presence of Christ in the Eucharist), then there is no reason not to ascribe a similar effect to the action of Christ Himself. It could not be aimless or ineffective and Christ's influence on the bread which He took into His hands is shown by the fact that it had already ceased to be bread.

Given the brevity of the Gospel account of the Eucharist it is only natural that we should regard every word as significant. And, indeed, not only because of its brevity, but also because of our understanding of the divinely inspired nature of the Gospel story we have no right to assume anything pointless or superfluous in it. As a result, we are bound to recognize in the blessing of the bread recorded by the evangelists an action of great importance in the Eucharist which imbues the sacrament with that saving essence of which it is possessed. The words of Christ "This is My Body" show that it was His blessing that has brought about the result that the bread He took has, after this action and during the time he was giving it to the

Apostles, already become not bread but the Body of Christ. The all-powerful blessing of Christ is that hallowing action which has brought about the mysterious change in the bread and wine and has made of the Eucharist a sacrament to be celebrated until the end of time according to the effective working of this blessing. For this reason there is no sufficient foundation for the opinion that the hallowing moment in the Eucharist is the speaking of the words "This is My Body." If we are to accept this interpretation of the significance of this saying we would have to consider pointless and superfluous the preceding blessing of the bread which, however, is considered by the Apostles who have recorded the Eucharist to be of such importance that not one of them has kept silent about it.

In this way, given a direct understanding of the Apostolic record, the words "This is My Body" and "This is My Blood" must be understood not as operative but as explanatory words which point out precisely what it was that Jesus Christ gave to His disciples to eat. He expressed in these words that the Supper here given to them is not bread and wine as it seems to be to the exterior senses but is His Body and Blood. How necessary such an explanation was is seen from the fact that the Apostles were partaking of this sacrament for the first time and that the essential gift is concealed in the species of bread and wine.

"Now it is clear to us," says one of the Orthodox specialists on the sacrament of the Eucharist I. Olesnitsky, "that by the expression 'this' in the words of the Eucharist we should understand not the bread (which existed before the blessing), but the Body of Jesus Christ, which He held in His hands after the blessing and of which He gave the Apostles to eat. Christ says 'this,' i. e., that which I hold in My hands, 'is My Body.' Here the verb 'is' does not represent an indication of the identical sameness of two different objects with one another.

"This is the direct and literal explanation of the eucharistic words of Jesus Christ accepted by the Eastern Orthodox Church. These words demand of us an unconditional acceptance not of the union (consubstantiality.—Tr.) of the bread with the Body of Christ, but of their transformation, i. e., of the transubstantiation of the bread into His Body." 2

It is essential to take literally the account of the Eucharist not only because of the importance of the object but also because here it is the words and actions of Jesus Christ Himself which are definitive for the meaning of the account,

for at the Last Supper He spoke directly, not in parables (cf. Jn. 16. 29). However, if this generally acknowledged fact be admitted, this does not exclude the possibility of a subjective, erroneous conception of the object of study (i. e., the Eucharist.—Tr.) for which reason is primarily to be found in its mysteriousness.

The doctrine of the sacrament of the Eucharist which has so direct a connection with the dogma of the Incarnation has been the subject of as many and long-enduring divergences from the main stream of Church teaching as has the dogma itself. In ancient times the docetists and certain gnostics who held mistaken ideas as to the reality of the Flesh of Jesus Christ naturally could not admit its reality in the Eucharist. Later Nestorius, while acknowledging the Eucharist, denied the complete change of substance of the Eucharist, affirming a certain "impanatio" (impanation) or simply the coexistence of the substance of bread and wine with the substance of the Body and Blood of the Lord. This view agreed with his erroneous christology according to which the divine and the human natures of the Saviour existed parallel and united in one Person.

In the West in the Middle Ages Berengar of Tours († 1088) denied the real presence of the Lord in the Eucharist and understood the sacrament as a symbol of the glorified Body of Christ. He was condemned by many Councils and forced to recant his error and to confess the real presence. Throughout the two following centuries various heretics (the Cathari, the Albigenses, etc.), under the influence of gnostic and manichaean views, denied not only the real presence, but even the sacramental competence of the priesthood. The IV Lateran Council (1215) called to settle the controversies thus inaugurated officially accepted the term "transsubstantiation" (transubstantiation) which had first come into use in the West in the IX century. In the XIV century John Wycliffe († 1384) denied the dogma of transubstantiation and taught that the elements of bread and wine remained unchanged after consecration and that the presence of Christ in the Eucharist is purely dynamic, that Communicants partake therein of the Body and the Blood only in a spiritual sense, not "in substance and in flesh" (*substantialiter et corporaliter*).

In the years following the Reformation, its initiators were unanimous in their denial of the Roman Catholic doctrine of transubstantiation, but failed to agree on the manner of the Lord's presence in the Eucharist. Luther, while admitting the real presence, denied transubstantiation,

firmed "impanatio," the consubstantiation (substantiatio") of the bread and wine with Body and Blood of the Lord, the presence of true Body and Blood of Jesus Christ "in" and "under" the bread and wine (**in et sub pane**). Later the preposition "with" (**cum**) was added to these terms. In addition, Luther limited the presence to the moment of communion, at which the bread and wine are not considered to have any power for sanctification and are common objects. Luther based his idea on the possibility of the presence of the Body and Blood of Jesus Christ in the eucharistic elements on the thought of the omnipresence of human nature as a result of its hypostatic union with the Divine nature. Calvin and Zwingli completely denied the real presence of the Saviour in the Eucharist.

Only means to a correct understanding of these truths is admitted by all Christians through study of the teaching of the Early Church which, from the Orthodox point of view, can by careful research be elucidated from the works of the Fathers and Doctors of the Church. Separately, each on his own, none of them can be pronounced an unconditional authority in questions of faith, but the general agreement of the Holy Fathers is a sign that the agreed doctrine is acceptable to the Church as a whole. Their witness is of particular importance to us in so far as it stems from a time close to the apostolic age when charismatic gifts were more abundant and the Apostolic tradition more nearly available. "The Sacrament of Body and Blood of Christ is so wondrously incomprehensible," says Metropolitan Filaret of Moscow, "that our fathers, being wise in God, though afraid for the simplicity and firmness of the faith, wish to strengthen it as it were by buttresses by their own divinely wise arguments."

At the time immediately after the apostolic age we have the witness of St. Ignatius Theophorus, Bishop of Antioch († 107). His pronouncement upon the Eucharist were called forth by the heretic heresy, the development of which led to a denial of the reality of the Body of the Saviour in the Eucharist. In the letter to the Smyrnaeans, St. Ignatius writes: "The heretics (the docetists) stay away from the Eucharist and prayer, because they do not admit that the Eucharist is the flesh of our Saviour

Jesus Christ which suffered for our sins, which the Father raised up by His goodness. * For which reason, opposing the gift of God, they die in the imaginings of their minds. It would be of more profit to them to take part in the Eucharist, that they might rise again."³

In the works of St. Justin the Martyr there is a unique passage referring to the question here under examination: he writes in his *Apologia* I: "We do not receive these gifts as ordinary food or ordinary drink. But as Jesus Christ our Saviour was made flesh through the word of God, and took flesh and blood for our salvation; in the same way the food over which thanksgiving has been offered (the eucharistic bread) through the word of prayer which we have from him—the food by which our blood and flesh are nourished through its transformation—is, we are taught, the Flesh and Blood of Jesus Who was made flesh. For the Apostles in the accounts they have compiled that are called Gospels have informed us what Jesus told them to do as follows: 'Having taken bread and rendered thanks to God, He said: **This do in remembrance of Me... This is My Body**, and in a similar way, having taken the cup and given thanks, He said: **'This is My Blood and gave them to drink'.**"⁴

Similar thoughts and expressions are to be found in the works of St. Irenaeus of Lyons († c. 202). Speaking out against the falsehood of denying the resurrection of the Body, he points out the connection between this and the partaking of the Body and Blood of Jesus Christ in the Eucharist and says: "We are His members, and are nourished by means of His creation...; therefore the drink, which is part of the creation, he declared to be His own Blood, and by this He enriches our blood; and the bread, which comes from His creation, He affirmed to be His own Body; and by this He nourished our bodies. Whenever then the cup that man mixes and the bread that man makes receive the word of God, the Eucharist becomes the Body of Christ and by these elements the substance of our flesh receives nourishment and sustenance. How then can they allege that flesh is incapable of the gift of God, which is eternal life, seeing that the flesh is fed on the Flesh and Blood of the Lord and is a member of Him?"

In the III century Tertullian († c. 220), spoke out against those Christians who continued to make idols, and exclaimed: "What a sin that a Christian should touch the Lord's Body with hands which have supplied bodies for demons... What wickedness! The Jews laid hands on Christ but once; these men offer violence to His Body every day." It is obvious that this parallel drawn

Translator has here to acknowledge a debt to Henry Bettenson for his translations of texts from the Early Christian Fathers, O.U.P. Black, 1969. These translations have been used throughout this article in so far as they correspond with the texts quoted in this article.

between the crime of the Jews and the blasphemous receiving of the eucharistic bread by the makers of idols cannot be understood otherwise than as evidence of Tertullian's acknowledgement of the real presence of the Lord in the Eucharist and as an identification of the Holy Gifts with the Body of Christ.

Bishop Cyprian of Carthage († 258), in his Epistle to Cecilius, concentrates entirely upon the Eucharist. There have been attempts to point out traces of symbolism in the expressions of this epistle about the Body and Blood of the Lord, as, for instance, in the phrase "The wine represents the Blood of Christ." However, if we judge by the sense of all that goes after, where the difference is pointed out between the Blood of Christ and its Old Testament type of prefiguration, it becomes clear that St. Cyprian did not ascribe a symbolic significance to the Eucharistic Cup. In another context he sees in the Eucharist the "daily bread" of the Lord's Prayer and maintains that Christ is our bread, that we touch His Body and that those who partake of Him have life everlasting.

The Post-Nicaean Fathers defend the real presence in the Orthodox sense with still greater vigour. St. Athanasius in his Epistle to Maximus the Philosopher maintains: "We are deified... in receiving the body of the Very Word." Introducing those who were preparing for Baptism to the sacrament of the Eucharist, he said: "You will see the priest bringing in the bread and the cup of wine and setting them upon the table. And until the prayer and the offertory have been performed, the bread and the cup remain ordinary. But as the great and wonderful prayers are said the bread becomes the Body and the cup—the Blood of our Lord Jesus Christ." In another place he wrote: "This bread and this cup are—until the performance of the prayers and supplications—perfectly ordinary. But after the raising up of the great prayers and holy supplications the Word comes down upon the bread and the cup and they become His Body."

St. Cyril of Jerusalem († 386), explaining the celebration of the Eucharist, says: "The Bread in the Eucharist after the invocation of the Holy Spirit is no longer simple bread, but the Body of Christ."

St. Basil the Great († 379) in his book about the Holy Spirit speaks of "the transformation of the Bread of the Eucharist and the cup of blessing." In the Liturgy named after this Holy Father, the priest in special prayers remembers the institution of the Eucharist by Christ the Saviour and His commandment to celebrate the sacrament in memory of Him, then only does he begin the actual hallowing of the Gifts and,

after the invocation of the Holy Spirit, he prays that the Lord might make "this bread the most blessed Body of our Lord God and Saviour Jesus Christ... and this cup the most blessed Blood of our Lord God and Saviour Jesus Christ, sign for the life of the world, by adding His Holy Spirit." The words of the institution of the Eucharist ("Take, eat..."), are pronounced, but only as a memorial of the institution of the sacrament.

St. Gregory of Nyssa († 394) says that the bread is ordinary bread, but when hallowed in the sacrament it is called and is the Body of Christ. "We believe that the hallowed bread is transformed into the Body of God the Word by the word of God."⁵

St. John Chrysostom († 407), who is sometimes called "the teacher of the Eucharist" because of his extensive teaching of the sacrament expresses, in one of his homilies, the wish of Christians to feel the image of Christ: "How many people now say: I would like to see His face, His appearance, His clothes, His footweares," he exclaims, and continues: "Yet, behold, you do see Him, you do touch Him, you eat Him" (On 1 Cor. Oration 24).

Among the works of St. John Chrysostom is included an Epistle to the monk Caesar; one passage in this epistle can give rise to the thought that Chrysostom may have differed from the generally accepted point of view in the sacrament of the Eucharist, and this is the point at which he writes: "When the divine grace hallows the bread then it is already worthy to be called the Body of the Lord, although the nature of bread remains in it." Here we should note that this passage occurs in an Epistle of dubious authenticity. Apart from this, the Early Fathers sometimes used the word nature to mean the accidents (accidentia), for instance the colour, our taste, feel, etc., and not the substance (substantia) of an object. In this case the thought expressed here can be understood as an explanation of the generally accepted Church doctrine that after the transformation the external characteristics of the Holy Gifts remain unchanged.

St. Ambrose of Milan († 397) maintains that the Gifts are hallowed by the blessing and are transformed into the Flesh and Blood of Jesus Christ by the power of prayer. "Every time," he writes in his book *On Faith*, "that we receive the Sacraments, which through the mystery of hallowed prayer are transfigured (transfigurantur) into the Flesh and Blood, we proclaim the death of the Lord."⁶

Although the doctrine of St. Augustine († 430) offers difficulties connected with certain expres-

ending towards symbolism, it is nonetheless true that in many places it does contain thought of the real presence. In the word "body of God," he shows that Jesus Christ, He Who performs the sacrifice and the death on Golgotha, is the Same on the altar. In his sermon "On the Sacrament of the Eucharist" he notes: "That which you see on the altar is the Lord is bread and wine, but this bread and this wine become through the word of God Body and Blood of the Word."⁸

Patristic witness is completed by St. John Chrysostom († 407) whose doctrine is the same as that of his predecessors. In the fourth book of his "Against the Orthodoxa," St. John writes that man, not only a corporeal but also a spiritual creature, requires to be born not only of the flesh but also of the spirit, and requires spiritual food. "The spiritual birth comes about in baptism, but spiritual food is administered in the Eucharist. This food is the bread of life, our Lord Jesus Christ, Who came down from Heaven." Regarding the institution of the Eucharist and the commandment of our Lord to celebrate in remembrance of Him, St. John produces his arguments in favour of the transformation of the Holy Gifts. "If the word of God is effective and if God permits to be created by Him; if the Word of Power He has created the firmament of the heavenly firmament, establishing the earth by the breath of His mouth. He created the hosts of heaven, ordered the beauty of heaven and earth and created man; if, at the end of the ages, He condescended to become man, and took Flesh for Himself from the Most Holy Mary; then why should He not be able to take of bread His Body and of wine—His Blood? And as all was created by the working of the Holy Spirit, even so now, by the working of the Holy Spirit, that is accomplished which changes nature and which it is impossible to comprehend other than by faith." The bread and wine of the Eucharist are "not images of the Body and Blood of Christ, but are the actual Body and Blood of the Lord deified."⁹

The Fathers of the Church use terms which are interpreted in favour of symbolism. These are the words: symbol, primary image, secondary image. However, as has been noted by many scholars, these expressions are usually found in the works of Fathers the general content of whose doctrine nevertheless comes out clearly in favour of the real presence of the Lord in the Eucharist. As, for instance, Athanasius the Great, Cyril of Jerusalem, Gregory of Nyssa, Basil of Nazianzus. It follows that we should never disallow the thought that they used the words in a purely symbolist context and

they should be understood in the context of the whole works of these Fathers. The only true bent towards symbolism was shown by Clement of Alexandria and Origen.

The doctrine of the Holy Fathers is sealed and strengthened by the evidence of the ancient liturgies where the Word is called upon to descend upon the eucharistic Gifts, and where a prayer is raised to God for the sending down of the Holy Spirit upon the Gifts, that He might make the bread the Body of Christ and the wine the Blood of Christ.

This, therefore, is the general teaching of the Church proclaimed by Fathers and Doctors amongst whom, with the exception of the symbolists of the Alexandrine School, only Theodoret of Cyrillus uses expressions that can be interpreted in favour of dynamism. The Fathers of the Church affirmed not the symbolic, figurative or dynamic but the real presence of Christ in the Eucharist. The problem of the manner of this presence was illumined particularly by the Fathers of the early IV century. They defined more precisely the Church's understanding and belief and maintained that a miraculous change takes place in the elements of the Holy Eucharist which is beyond man's comprehension, but which is witnessed to by the words "This is My Body," "This is My Blood," which, according to the account of the Gospel, should be understood literally, in their proper sense.

The transformation of the Holy Gifts into the Body and Blood of the Lord was expressed by the use of the words meaning to change, to transform (Cyril of Jerusalem), μεταποιεῖν and μεταποιεῖσθαι meaning to turn into, to transform (Gregory of Nyssa, Cyril of Alexandria, John of Damascus), μεταστοιχείωσεν meaning to change in nature (Gregory of Nyssa), μετασκενᾶζειν meaning to change (John Chrysostom) and mutare, convertere meaning to change, to convert (the Western Fathers).

As we have already recalled, the Roman Catholic Church officially accepted the term "transubstantiation" (transsubstantiatio) in 1215 at the IV Lateran Council. It is first met with in the East in a letter from Michael Palaeologus (1282) to Pope Gregory, after which it was used by George Scholarius (Gennadius II) († 1460) in his homily "On the Mysterious Body of Our Lord Jesus Christ" and explained as meaning "a change of substance into substance, taking place momentarily," in the species of bread and wine, which remain unchanged. This term obtained a wider currency in the XVII century, was accepted in the "Confession" of the Kievan Metropolitan Peter Mogila and used in the East as a synonym of the term transformation (Rus.

"prelozheniye") without application of the theory by which the Roman Catholic Church tried to provide a philosophical explanation and justification for its use. According to a remark by Dositheus in his "Epistle to the Patriarchs of the East" the word "transubstantiation" does not mean "the manner in which the bread and wine are transformed into the Body and Blood of the Lord," but means rather "that the bread indeed and in substance becomes the true Body of the Lord and the wine His true Blood."

As can be seen, this term made its appearance in Russian theology by chance, not having been invoked for polemical reasons, yet gained currency in a number of theological works which it is possible to explain by its seeming precision which was taken for reliability. By this simple and convenient term men thought to express the whole depths of the great mystery worked upon the bread and wine of the Eucharist, to explain how the transformation preached by the Fathers of the Church takes place. The reaction against the use of this term began in the last century.

Apparently in the invention and application of the word "transubstantiation" a somewhat sensual attitude to the eucharistic sacrament had found expression, i. e., something similar to that which took place when Christ the Saviour first spoke of the subject. The Lord in the words: "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" (Jn. 6. 61-62) is speaking of His glorified Flesh, the manifestation of which in the Eucharist is beyond all earthly concepts and definitions.

Forgetfulness of this leads to an extreme materialization of the sacrament in the Roman Catholic Church, particularly in the XVI century and, perhaps as a reaction against this, there arose another extreme—the denial of the transformation of the Holy Gifts in Protestantism.

The manner of the presence of the Lord in the Eucharist is defined as follows by Archbishop Makariy (later Metropolitan of Moscow): "Although in the sacrament of the Eucharist bread and wine are truly changed into the Body and Blood of the Lord, yet is He present in this sacrament not only in His Body and Blood, but in all His being, that is His Soul, Who is indivisibly united with His Body, and in His very Godhead, Who is hypostatically and inseparably united with His humanity. This is why the Saviour said: "He that eateth My Flesh, and drinketh my Blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me" (Jn. 6. 56-57). In the same way the Holy Fathers taught that "We

altogether eat of the Lamb Himself" and that altogether comes to dwell in all of us by mercy (Ephraim of Syria), and noted that "the sacrament is called Participation (Rus. Prichestiye) because through it we become participants in the Godhead of Jesus. It is also called Communion (Rus. Obshcheniye *) and is indeed Communion because through it we commune with Christ, becoming participants both in His Flesh and in His Divinity" (John of Damascus).¹⁰

If we admit the verity of the transformation of bread and wine, it is naturally impossible to deny the permanent effectiveness of this mysterious process. And apart from the consumption as during the consumption itself, the Holy Gifts remain the Body and Blood of the Lord, and are never retransformed back again into bread and wine. This truth was expressed by Christ the Saviour Himself at the institution of the sacrament. As He gave the Holy Gifts to the Apostles, He said even before they were accepted: "This is My Body." There is nothing to justify the idea that it is in any way his "future" body that will come into being as they eat.

Belief in the unalterability of the transformation of the Gifts is confirmed by the practice of the Early Church. According to the words of St. Justin, the Eucharist "was carried to those who were absent,"¹¹ that is, to those who were sick or in prison. Another proof is the practice of the early Christian of partaking of "Communion each in his own name" and "of administering communion to himself when he so wished" as St. Basil the Great tells us.¹² This can also be seen in the custom, widespread throughout almost all the East from a very early date "that during fasts bread should not be brought (to people's homes.—Tr.) except only on Saturdays and Sundays" according to the canon of the Laodicean Council (c. 360 A.D.) so that the celebration of the Liturgy of the Presanctified codified by the 52nd canon of the Trullan Synod was in fact introduced much earlier. The Presanctified Gifts preserved in tabernacles were intended for distribution to believers during the Liturgy.

Cyril of Alexandria in his Epistle to Colossians comes out strongly against the opinion that the consecrated gifts lose their sanctifying grace if not taken until the day after consecration and remarks: "I hear that there are some who maintain that the mysterious blessing is not effective for consecration if it remain until the following day. They know not what they say: in truth Christ is unchanged and His holy Body

* Outside this special context the Russian "Prichestiye" covers both meanings.

un-
-giving grace are in Him constantly.”¹³
- permanence of the salutary working of
- provides a basis for the understanding of
- commandment to celebrate the Eucha-
- memory” of Him, and also of the rela-
- of the Eucharist to the Sacrifice on
- ss. The Sacrifice once offered on Gol-
- s unrepeatable, and its saving effect
- over all time. However, the assimilation
- tion is brought about by faith, and
- tion in the Eucharist as a memorial of
- ing Sacrifice of Christ is the evidence
- faith. According to the strength of our
- rist united Himself with us through
- ptance of the Flesh and Blood, offered
- gotha, that is, He made it possible for
- assimilate the fruits of His salvation. The
- st is not a repetition of Golgotha, but
- expression of its salutary essence in the
- the Church and of every Christian. This
- ial” is not only a psychological exercise
- ase our faith; it is communion through
- th Christ Himself, the realization in our
- ng of the power of His incarnation and
- work of Salvation. This is the individual
- tion of that gift which is contained in the
- of Christ for all. Being thus an
- on of the Sacrifice of Golgotha, the
- st has the same sacrificial significance.
- ciful sacrificial quality of the Eucharist
- mined by the continuing sinfulness of
- for whose justification the Church
- es.

New Testament bears witness to the
- al significance of the Eucharist in the
- c account of its institution. The Lord
- This is My Body, which is broken for
- (1 Cor. 11. 24); “This cup is the New
- nt in My Blood, which is shed for you”
- (20). And, according to St. Matthew:
- is my Blood of the New Testament,
- s shed for many for the remission of
- (26. 28). According to the sense of these
- Jesus Christ at the Last Supper not only
- is Body and Blood to be eaten, but also
- them up as a sacrifice to God the
- for the Apostles and many others—for
- mission of sins. The expression “for you,”
- ny” point to the fact of sacrifice. It is
- y to retreat somewhat from the plain
- of the Saviour’s words in order to see
- nothing more than an indication of the
- of the eucharistic Body of Jesus Christ
- s Body that died upon the Cross, that is
- Christ to have meant by the words “This
- Body that was broken for you,” etc.,
- that the Apostles were about to receive

not something different, but precisely that Body
- which would die upon the Cross and that Blood
- which would be poured out on the Cross for the
- remission of sins (yet this is how the Lutherans
- understand it).

This interpretation, however, would seem to be
- ruled out by the use of the Present Tense in
- the words “is broken,” “is shed,” for if they
- applied only to the death on the cross the Fu-
- ture Tense should have been used. We should
- also add that the expression “is broken for you”
- itself should not be taken as a description of the
- sufferings of the crucifixion. Saint John Chrys-
- ostom, explaining the words “the bread which
- we break is it not the Communion of the body
- of Christ?” (1 Cor. 10. 16) says: “Why does the
- Apostle add: ‘which we break’? So that we
- should see the breaking in the Eucharist only;
- on the Cross, on the contrary, we see the very
- opposite of this: ‘A bone of him shall not be
- broken,’ as it is written. But what Christ did
- not have to bear on the Cross, He submits to
- in the altar bread for your sake, and bears, being
- broken in order that He might fulfill all
- things.”¹⁴ As a result the words of Christ: “is
- broken for you” and “is shed for many” relate
- also to the sacrificial significance of the
- Eucharist itself.

When the Saviour instituted the Eucharist
- He instituted a New Testament, saying: “This
- is My Blood of the new testament.” By this He
- showed that the Eucharist is possessed of sacri-
- ficial significance after the manner of Old
- Testament sacrifices.

A series of references to the Eucharist as to
- a sacrifice are to be found in the most ancient
- liturgies and in the liturgies celebrated to this
- day. In this respect it is noteworthy that the
- propitiatory significance of the eucharistic
- sacrifice applies not only to the living but also
- to the dead, which is understandable in view
- of the all-embracing nature of the redemption
- and the unity of the Church of Christ. Corres-
- ponding references occur also in patristic lite-
- rature.

St. Irenaeus of Lyon calls the Eucharist a
- sacrifice and speaks of its replacing by a New
- Testament sacrifice the sacrifices of the Old
- Testament now no longer practised.

The sacrificial significance of the Eucharist
- as a mysterious manifestation of the Sacrifice
- of Christ is exp’ained by St. Cyprian of Car-
- thage: “If Christ Jesus, our Lord and God, is
- Himself the high priest of God the Father, and
- first offered Himself as a sacrifice to the Father,
- and commanded this to be done in remembrance
- of Himself, then be assured that the priest acts
- truly in Christ’s stead when he reproduces what

Christ did, and that he then offers a true and complete sacrifice to God the Father, if he makes the offering as he sees Christ Himself to have offered it."

St. Cyril of Jerusalem calls the Eucharist a propitiatory sacrifice¹⁵ and speaks of its significance for the souls of the dead when "we offer as a sacrifice (in the Eucharist) Christ, pierced for our sins, and beg forgiveness for them (the dead) and for ourselves of God Who loveth mankind".¹⁶ "Let us pray," he says, "for the dead at the Liturgy in the belief that it will be of great profit to their souls when the holy sacrifice which is upon the altar is offered for them."¹⁷

St. Ambrose of Milan in one of his sermons says: "Let us see the Prince of priests coming to us—let us see and hear Him, Who offers His Blood for us. And so, priest, let us imitate Him, as far as this is possible, in bringing a sacrifice for others. If we are powerless in good deeds, yet are we worthy by sacrifice; for if this day Christ brings this sacrifice Himself, nevertheless it is also offered here on earth, when His Body itself is offered."¹⁸

St. John Chrysostom in his orations on the Apostolic epistles, expresses the following thought on the sacrificial, propitiatory significance of the Eucharist: "If the children of Job were purified by the sacrifice of their father, how can we doubt but that our bloodless sacrifice offered for the dead will provide some comfort for them... It was no vain institution of the Apostles that during the most awesome sacraments we should remember those who have passed on; from this they obtain no little gain, much profit; for, when people stand with outspread hands and the priests are foregathered before the altar to bring the awesome sacrifice, then can it be that God should not give ear to us when we raise our prayers to him?" (Oration on 1 Cor. 15).

In the Epistle of St. Cyril of Alexandria, approved at the Third Ecumenical Council, it is written: "And we also believe, that this (the Holy Eucharist) is the true propitiatory sacrifice, offered for all who live and have died honestly."

It may be said that the Eucharistic propitia-

tory sacrifice for the living and the dead is an image depicting the faith of the Church on earth and the eternal mediation of Jesus Christ for the human race. In it the Eternal High Priest manifests His salutary mission through earthly means in the unity of the Church and the grace of love.

The propitiatory power of the eucharistic sacrifice, conditioned by the redeeming death of Jesus Christ, is the basis of the recognition of the Eucharist as a sacrifice of thanksgiving for the blessings manifested in the gift of life and the dispensation of salvation, an affirmation of which the Eucharist is the sign and the realization. The very name of the sacrament is an expression of thanksgiving.

In the Eucharist is revealed the miracle of God made man and man deified. To partake of the true Body and the true Blood of the Saviour is mysteriously to be united to His Being, to be grafted onto the life-giving Vine, to inherit the promise of eternal life—it is the spiritualization of our material being and a foretaste of the future, transfigured world when "God will be all in all" (1 Cor. 15. 28).

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¹ Слово огласительное, XXII, I, § 9.

² И. Олесницкий. Символическое учение лютеран о таинстве Евхаристии и несостоятельность этого учения. Каменец-Подольск, 1894, с. 137.

³ Письмо к смирнянам, гл. 7.

⁴ Первая апология, 66.

⁵ О Крещении Христовом. PG, XI, VI, 5.

⁶ Оглас. слово. Цит. по Р. N. Trembelas там же.

⁷ О вере, кн. IV, гл. 10, п. 24.

⁸ О граде Божием, X, 20.

⁹ Р. L. XI, VI, 834. Цит. по Р. N. Trembelas указ. соч., с. 203-204.

¹⁰ Точное изложение православной веры кн. IV, с. 13.

¹¹ Архиеп. Макарий. Православное догматическое богословие, т. II, с. 402-403.

¹² Первая апология, 65.

¹³ Р. N. Trembelas, указ. соч., с. 215.

¹⁴ Ibid., p. 216.

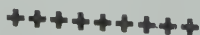
¹⁵ Беседа 24. На 1 Кор.

¹⁶ Поучение огласительное, V, 8.

¹⁷ Там же.

¹⁸ Там же, п. 10.

¹⁹ О таинствах, кн. IV, 6; кн. V, 3.



The Atonement of Christ on the Cross and in the Resurrection

In the course of the theological dialogue now starting between the Anglicans and Orthodox, representatives of the Anglican Church raised for discussion the following two critical questions before the Inter-Orthodox session:

Holy Spirit as the Interpreter of the Gospel and the Life-Giving Power of the Contemporary Church.

Atonement of Christ on the Cross and in the Resurrection.

The Inter-Orthodox Commission responsible for the preparation of this dialogue with the Anglicans called upon Metropolitan Stilian of the Patriarchal Church of Constantinople to prepare an address on the first subject and Archbishop Vasilios of Brussels and Belgium (Russian Orthodox) on the second. Both these addresses were delivered, discussed and officially accepted at the session of the Inter-Orthodox Commission for the preparation of a dialogue with the Anglicans in Chambesey, Geneva, September 7-11. These two addresses will be the subject of discussions at the meeting of the joint Anglican-Orthodox Theological Commission for preparation of a dialogue in question to be held in London in July of this year.

* * *

In the Orthodox theological tradition and in the liturgical worship the atonement of Christ on the Cross and in the Resurrection is an inseparable part of the Lord's whole plan for the salvation of mankind, which testifies to His love for man, who although fallen from God and fallen away from God is nevertheless saved by Him in His image and after His likeness. All the works of Jesus Christ on this earth are permeated with the single purpose of saving and consist of a series of historic events—the Incarnation, the Death on the Cross, the Resurrection, the Ascension and finally the sending down by the Father of the Holy Spirit. This last event extends beyond the lim-

its of the Saviour's life on earth. In the liturgical life of the Church which gives expression to its theological outlook, there are two cycles of worship in which we recall the events central to our Salvation: these are the cycle devoted to the Nativity and the Baptism of Christ, in other words, to the Incarnation of the Pre-eternal Word and His Coming into the World and the cycle of the prayerful remembrance of Christ's Death upon the Cross, His Resurrection after three days, the Ascension and the sending down of the Holy Spirit, the fruits of which we contemplate in the last festival of this cycle—All Saints' Day. The central and supreme occasion in this cycle, as indeed in the whole liturgical year, is the Holy Paschal Feast, Christ's most Glorious Resurrection from the Dead. In this address an attempt is made to elucidate certain questions connected with the Paschal cycle.

For Orthodox theology, the Atonement of Christ, His Crucifixion on the Cross and Redeeming Death are unfathomable and inexpressible mysteries, the meaning and significance of which are beyond the complete comprehension of mortal men. For us, believers, the Cross of our Lord is always "the Invincible and Unfathomable and Divine Power" (Great Compline). Paul the Apostle wrote: "For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God (1 Cor. 1. 22-24). The "foolishness" and "weakness" of the Cross are in fact the infinite wisdom and power of God "because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1. 25). It is impossible to express in words since the unfathomable depth of the mystery of the Cross cannot be comprehended completely by human reason. Any attempt to fathom Christ's Atonement on the Cross and in the Resurrection inevitably distorts or narrows the issue. Characteristic in this respect is Anselm of Canterbury's juridical theory of atonement which has found its

way into many Orthodox theological textbooks. It is based on a legalistic understanding of "satisfaction" (*satisfactio*) according to which each infringement of the law can only be atoned for by a punishment corresponding to the wrongdoer's offence. According to this theory, Adam in his disobedience outraged the honour of God. Not being in position, as a man, to render satisfaction commensurate with the scale of his crime, he had to die eternal death. But the justice of God demanded a sacrifice equal in honour to the Divinity. Man, as God's creature, was not in a position to make such a sacrifice. Only God's Son, being of one substance with the Father could, through His Death on the Cross, make a sacrifice compatible with God's greatness. To this end the Son of God became man and died on the Cross in His human nature, for in His Divinity He is immortal. Through His Death He satisfied Divine justice and with His Blood washed away the outrage which Adam had wrought against the honour of God. The Son of God's sufferings on the Cross were offered up for mankind and reconcile God with man and the world.

This theory of atonement expressed in such extreme terms cannot be accepted by the Orthodox Church. It is of a one-sided and legalistic character in so far as the whole plan for the salvation of mankind is represented in this theory strictly within the limits of the law (God's commandments), infringement of the same and the ensuing guilt and punishment of wrongdoers demanded by an abstract justice. These legalistic premises are tinged with feudal views, typical of Western Europe in the Middle Ages, to the effect that the outrages perpetrated against a representative of a higher social estate could only be atoned for by a person of similar social status. Indeed it is precisely on this principle that the institution of the duel was based.

However, the concept of outrage against the honour of God and the necessity of rendering satisfaction is alien to the Holy Scriptures and to the patristic conception of atonement. More acceptable to us is the idea of satisfying God's righteousness but, here as well, it is difficult to agree with the contrasting in Anselm's theory of God's righteousness and God's love as antagonistic forces. God performs many actions and they do not conflict with each other but serve to bring out God's single purpose. The Cross is not only an instrument of punishment and torture, a manifestation of God's wrath, but also an affirmation of His love, a symbol of victory and an instrument of peace. It is a source not only of grief but one of joy as well. "For behold there is come through the Cross joy unto all the

world" (trans. by R. Timotheieff and V. Theodoroff in "The All-Night Vigil of the Russian Orthodox Church," London, 1924, p. 24), the Holy Church reminds us, for the Cross leads on to the Resurrection and is inextricably linked with the latter. No mention is made of this in the juridical theory of atonement, which leaves no room for the Resurrection for, in keeping with the conception expressed in this theory, the Resurrection is not essential for the salvation of mankind since the outrage against the honour of God has been satisfied by the Death on the Cross and consequently reconciled with the world. Yet "if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15. 17).

In the juridical theory of atonement the significance accorded the Incarnation is strictly limited and confined to the fact that God suffered death in His human nature. Hence the understanding of the Incarnation as a coming together of Divine and human nature, as an assumption of human nature in the Divine Hypostasis of the Word and a deification of human nature, as a result of which we become "partakers of the divine nature" (2 Pet. 1. 4), is lost. Or in the words of Athanasius of Alexandria: "The Word was made man, so that we might be rendered divine." In the juridical theory of atonement, accordingly to which man is not reborn through the power of the Cross, is not washed clean by the Blood of Christ, but merely proclaimed innocent thanks to Christ's sufferings on the Cross, the ontological understanding of salvation, characteristic of Orthodox teaching, is lost.

However, it would be wrong to regard the juridical concept of the atonement of Christ as completely erroneous. It is one-sided, incomplete and includes elements that are often alien to the Holy Scriptures and Church tradition (*satisfactio*, outrage against the honour of God, etc.), yet this conception is based, although often in a distorted way, on the doctrine of Revelation. The Son of God did indeed die on the Cross to atone for our sins and saved us through His Blood. Isaiah prophesied: "He hath borne our griefs and carried our sorrows... he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed... the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth: ...he bare the sin of many, and made intercession for the transgressors" (Is. 53. 4-7, 12). Christ took upon Himself the curse of sin in order to bestow on us God's blessing: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a

at the blessing of Abraham might come to the Gentiles through Jesus Christ" (Gal. 3. 7). The Church's faith in the atoning and saving power of the Cross finds expression in other places, the priest's prayer at the Eucharist: "Thou hast redeemed us by Thy precious blood from the curse of the law: nailed to the cross and pierced with a spear, Thou art better than man the fount of immortal life: our glory be to Thee."

The canticles of the Church lay emphasis on the saving power of the Cross which restores man to his original purpose for man, disrupted by the Fall: "Come, all ye peoples, and let us adore the blessed Wood, through which the curse of justice has been brought to pass. For he who deceived our forefather Adam, is the Cross himself deceived; and he who by tyrannical possession of the creature endowed with royal dignity, is overthrown in headlong fall. By the blood of God the poison of the serpent is washed away; and the curse of a just nation is loosed by the unjust punishment on the Just. For it was fitting that wood should be healed by wood, and that through the death of One Who knew not passion should be atoned for all the sufferings of him who was condemned because of wood. But glory be to Thee, O our King, for Thy dread dispensation has saved us, whereby Thou hast saved us all, for the good and lovest mankind" (The Festival of the Exaltation of the Cross, Lauds and Vespers to the Father... both now... Trans. by Fr. John Ware and Mother Mary in the Festal Letter, London, 1969, p. 137.) This canticle is a remarkably complete synthesis of the teaching on the atonement which corresponds in all respects to the contents of the Scriptures. The teaching is based on the revelation of God's eternal righteousness understood, however, not in the juridical sense as a punishment rendered for outrage against the Father, but of God by a sacrifice corresponding to the guilt of the wrongdoer, but in the sense of a redemption of that which has been demolished, a new creation affected through an appropriate action of the Son of God. ("For it was fitting that wood should be healed by wood.. By the blood of God the poison of the serpent is washed away" etc.). The Word of God reveals that the Father sent His Son to die on the Cross in order to save the world: "The Lord hath forgiven Him the iniquity of us all.. Yet it pleased Him to bruise Him; he hath put him to grief" (Is. 53. 10). Or as Christ Himself tells us: "I loved the world, that he gave his only Son, that whosoever believeth in him should not perish but have everlasting life"

(Jn. 3. 16). Thus it is no demand for abstract justice and still less for satisfaction to be rendered for outrage against the honour of God, but alone God's love which is the moving force behind the unfathomable mystery of the willing Sacrifice on the Cross made by the incarnate Son of God in order to save the world. "...But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5. 8-9). In the words of Metropolitan Filaret of Moscow we find expressed in the mystery of the Cross "the crucifying love of the Father, the crucified love of the Son, the love of the Holy Spirit triumphant in the power of the Cross. For God so loved the world" (Sermon for Good Friday).

The Cross as the supreme expression of Divine love represents the glory and power of the Lord. "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him" (Jn. 13. 31-32). This is what Christ tells His disciples immediately before His suffering and Death on the Cross. His glory of the Cross is, as we see, the glory of the Trinity, for God the Father is glorified in the Son's Death on the Cross. It is with this glorification of Christ that the coming of the Holy Spirit is inextricably linked: "For the Holy Spirit was not yet given (to them that believe.—Ed.); because that Jesus was not yet glorified" (Jn. 7. 39). This is why on Mount Tabor, when Christ appeared in His divine Glory, Moses and Elias, who appeared in the glory of the Transfiguration of Christ, spoke of His decease which He should accomplish at Jerusalem (cf. Lk. 9. 31). The Cross is also Christ's strength made perfect in weakness (2 Cor. 12. 9). Death and sin are vanquished on the Cross. Sinless and immortal is the Lord—having received from the Holy Spirit and the Virgin Mary the immaculate human nature of Adam, the first-created, and having willingly accepted the sacrifice of death He freed us from sin and death. The willing nature of Christ's death must be understood not only as an absence of any resistance to those crucifying Him, but also in the sense that, while not being subject to the power of death, Christ by His own will died on the Cross in His human nature.

It is essential to stress here once again that it was not a man (homo adsumptus) regarded as the Son of God who was crucified on the Cross, but the Son of God Himself, the very Word Incarnate, the Glorious Lord. Paul the Apostle writes: "...For had they known it, they would not have crucified the Lord of glory" (1 Cor. 2. 8).

Christ the Son of God died not in His Divine but in His human nature, but Christ's human nature was assumed by His Divine Person, hypostasized in it. Christ's immortal Divine nature remained free of passion at the time of His sufferings, which in some unfathomable way were accepted and assumed by the Son of God Himself. This is why we say that the Pre-eternal Son of God Who became man indeed suffered and died on the Cross in His human nature, while remaining impassive in His Divine nature. This is understandable in so far as it was not the Divinity who had fallen from grace but a man, not God Who required atonement but Adam and with him the whole of human kind. This is expressed most aptly in the canon for Holy Saturday: "Mortal to man but not to God was the sin of Adam; for indeed the substance of Thy flesh which was subject to corruption did suffer, but the Godhead abode without passion... For though Thy temple was destroyed at the time of the Passion, yet even so Thy Godhead and Thy flesh were of one substance, for in both is the One Son, the Word of God, God and Man."

The Cross is the symbol of victory, victory over the devil and the dark forces of evil; it is extolled as "an instrument of peace, an invincible victory" by the Holy Church. Paul the Apostle writes to the Colossians: "You being dead in your sins ... hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us... took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (2. 13-15). Before this invincible instrument of God's power, before the Lord's Cross we bow down in joy and love: "Today the Cross of the Lord goes forth, and the faithful welcome it with love... Let us kiss it with joy and fear: with fear, for we are unworthy because of sin; with joy, for upon it Christ the Lord was in His great mercy crucified, who grants the world salvation." (The Feast of the Exaltation of the Cross after Lauds and Glory be to the Father... both now... Trans. Op. cit. p. 153.) The Cross is the Divine power of love and self-sacrifice on which the world rests and which illumines all corners of the Universe: "The four ends of the earth, O Christ our God, are sanctified today by the Exaltation of Thy Cross with its four arms. (The Festival of the Exaltation of the Cross, versicle sung during the veneration of the Cross. Ibid., p. 154.) Such is the Cross viewed on a cosmic plane: when viewed on a historical or providential plane we find "The Cross is the guardian of the whole earth; the

Cross is the beauty of the Church... the Cross the support of the faithful. The Cross is the glory of angels and the wonder of demons (Exapostiliarion of the Festival of the Exaltation of the Cross. Ibid., p. 152.)

The Divine power of the cross has since its immemorial made itself felt: the very creation of the world and man would be impossible without it. The Cross is depicted in the physical image of man itself. In the Old Testament we find prototypes of the Cross in the Tree of Life in Paradise, in the blessing of Jacob, the rod of Moses and his hands stayed up during the victory over Amalek, in the serpent of brass, etc. But only in Golgotha in the willing Death on the Cross suffered by the Son of God Incarnate does the unfathomable and invincible power of God's love for man fully manifest itself. For us, who were redeemed by the precious Blood of Christ as of a lamb without blemish and without spot, foreordained before the foundation of the world, Christ's sacrifice on the Cross is the beginning of a new life (1 Pet. 1. 19-20).

Now we come to the most profound mysterious significance of the Lord's Death on the Cross, a sacrifice for the salvation of men. "For even the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many" (Mk. 10. 45). The sacrificial significance of the Death on the Cross is revealed most fully in the Epistle of Paul the Apostle to the Hebrews, in which the great evangelist talks of the Death on the Cross as of a sacrifice by the High Priest once offered by Christ through the Holy Spirit and bestowing eternal redemption on us: "But Christ being come an high priest of good things to come... by his own blood he entered in once into the holy place, having obtained eternal redemption for us... the blood of Christ, who through the eternal Spirit offered himself without spot to God, (shall) purge your conscience from dead works to serve the living God. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance (Heb. 9. 11, 14-15). In the Epistle to the Hebrews attention is drawn on more than one occasion to the fact that this sacrifice offered up to redeem and purge man of his sins was made **once**: "...for this he (Christ) did once, when he offered up himself" (7. 27); "... once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (9. 26); "... we are sanctified through the offering of the body of Jesus Christ once for all" (10. 10). It is important to note that this

laid on the unique nature of Christ's sacrifice, and also the indication that the High Priest of the New Testament express the idea that the Death of Christ marks the beginning of a completely new relationship between God and man. The indication that the Son of God sacrificed Himself to the Father through the Holy Spirit reflects the Trinitarian nature of the Death on the Cross: the action of the Holy Trinity performed by the Father by the Son and through the Holy Spirit.

Christian Fathers wrote and debated a great deal about wherein lay the essence of the mystery of redemption and thanksgiving made possible by the love and to whom the sacrifice was offered. The most complete and accurate account of this teaching is to be found in the Orthodox writings of St. Gregory of Nazianzus: "To whom was shed the blood that was shed for us, and to whom it was offered, this precious and glorious sacrifice of our God, our high priest, our sacrifice? We were held captive by the Evil One, for we were 'sold into the bondage of sin' and our ransom was the price we paid for our pleasure; and a ransom is normally paid only to a tyrant; and so the question is: To whom was the ransom offered, and why? To the Evil One? An outrage! ... If it was paid to the Father, why? We were not held captive by the Evil One, not because he demanded or needed it, but because this was part of the divine plan, so that we might be sanctified by the humanity of Christ, so that he might rescue us by overcoming the tyrant by force, and bring us back to God through the mediation of the Son..." (Orations, The Later Christian Fathers. Trans. by C. E. Rieu, London, Oxford University Press, 1970, pp. 111-112.) This remarkable passage from the Christian Fathers presents the Death on the Cross as a free act of Divine love and calls it the triumph of the power of the Cross, and points out in particular its inexpressible and incomprehensible mystery.

In the Epistle to the Hebrews it is written that the sacrifice of Christ on the Cross marks the beginning of His glorification: Christ, after offering His sacrifice for sins for ever, sat down on the right hand of God (10. 12). Or: "For the joy set before him (He) endured the cross, despising the shame, and is set down at the right hand of the throne of God" (12.2).

Christ's Death on the Cross, being the prerequisite of His Resurrection and the path leading to the Resurrection, is inseparably linked with the Resurrection and unthinkable without it. Christ Himself said: "Verily, verily, I say unto you, ex-

cept a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (Jn. 12. 24). In Orthodox worship the veneration of the Cross is inseparably linked with the glorification of the Resurrection: "We venerate Thy Cross, O Master, and we glorify Thy holy Resurrection!" (Festival of the Exaltation of the Cross. Trans. by Kallistos Ware and Mother Mary in The Festal Menaion, London, 1969, p. 155.) The joyous power of the Cross is revealed in the Resurrection: "Come all ye faithful, let us adore Christ's holy Resurrection. For behold there is come through the Cross joy unto all the world." (Trans. by R. Timotheeff and V. Theokritoff in "The All-Night Vigil of the Russian Orthodox Church," London, 1924, p. 24.)

In the Resurrection Christ's atonement, His triumph over death and hell acquire active power and for this reason Christ's Resurrection is the supreme stage of God's plan for the salvation of mankind that starts with the Incarnation and culminates in the Ascension. Christ did in fact say while still on the Cross: "It is finished" (Jn. 19. 30); yet nevertheless for Him His own imminent Death and Resurrection together constituted His work of Salvation as a single entity. This is why the Resurrection—the central part of Christ's redeeming mission—came to constitute the core of the subject-matter in the Apostles' preaching which in the words of Metropolitan Filaret of Moscow is that eternal good news, which the Apostles proclaimed and which the Church, following in their footsteps, announces to the world. St. Paul writes to the Corinthians: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15. 3-4). In the market-place Paul preached "Jesus and the resurrection" to the Athenians (Acts 17. 18). However, the Lord Himself testified: "I am the first and the last: I am he that liveth and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death" (Rev. 1. 17-18). Without faith in the Resurrection of Christ, the Vanquisher of death and hell, Christianity would be nothing but a futile illusion. "And if Christ be not risen, then is our preaching vain, and your faith is also vain... ye are yet in sins" (1 Cor. 15. 14, 17).

The redeeming power of the Resurrection first stems from Christ Himself and embraces the whole world. Through His willing acceptance of death and His "trampling down death by death," Christ conquers death through His Resurrection from the dead. Christ's Divinity even in death is inseparable from His soul and body, with which

it became one at the Incarnation (despite the fact that the soul, after death, is separated from the body). "In the grave in body, in hell in soul, in that Thou art God, in Paradise with the thief, and on the throne with the Father and Spirit, wast thou O Christ, the uncircumscribable Who fillest all things" (From the Paschal Hours).

In the Resurrection Christ's soul unites once more with His body and Christ rises from the dead as a single God-man in the full measure of His Divinity and Humanity. The Christian faith lays particular emphasis on the corporal nature of the Resurrection. The idea of abstract immortality of the soul and the view of man as spirit made flesh or even as spirit enclosed within the prison of the body are alien to Christianity. Man was created from the very beginning as a complex creature; his spiritual-corporal nature the Son of God took upon Himself through His Divine Hypostasis. And indeed Christ rises from the dead in the full measure of His human nature, namely first and foremost in corporal form, for His human body had been subjected to death and decay which meant that precisely a victory of the body over death and decay was required. The image of the Resurrection of Christ is still more unfathomable for us than His Death on the Cross. We depict in icons the Lord's crucifixion and His descent from the Cross, but the actual moment of Christ's Resurrection is not a part of true Orthodox icon-painting tradition.

It does not follow from this that the Orthodox Church does not recognize the historical fact of Christ's Resurrection, seeing in it a mere symbol. Christ's Resurrection is a concrete and indisputable historical fact, which took place in a specific place at a specific time. He who denies this turns his back on the Gospels, the Apostles' preaching and faith as such. Yet at the same time Christ's Resurrection is something incomparably greater, which has a more than historical significance, it is an unfathomable act of God that creates and transforms.

The actual significance of Christ's Resurrection cannot be reduced to the inner tumult which took place in the souls of the Apostles and to the subjective visions of the Resurrected Christ which reflected their emotional state at that particular moment. No, on the third day the grave was indeed empty, the dead body had regained life and risen as the angel announced to the women: "Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here; behold the place where they laid him (Mk. 16. 6). Or: "Why seek ye the living among the dead? He is not here, but is risen" (Lk. 24. 5-6). And the Holy Church on Holy Saturday sings to this day at one with the

angels: "Spices are meet for the dead, but Christ hath revealed himself as a stranger to corruption." (Service Book of the Holy Orthodox Catholic Apostolic Church. Trans. by I. F. H. good, N. Y., 1922, p. 220.)

Yet on the other hand the Resurrection of Christ is not a simple "return to life," when dead man is born again only to die once more later on. Such were the resurrections of Lazarus and other men, although these resurrections also possessed significance of a prefigurative nature and were therefore linked with Christ's Resurrection and the subsequent resurrection of the dead for all men; Christ's Resurrection meanwhile is a transformation of the natural body into a spiritual body, belonging to the future and therefore only visible for eyes illumined with the light of faith. The spiritual body is not material but capable of passing through "closed doors." It is not another body, but the same which was crucified and nailed to the Cross, as the Risen Lord testified to Thomas the Apostle bidding him touch the prints of the nails and thrust his hand into the wound made by the spear in His Resurrected Body.

The Resurrection of Christ first made possible the resurrection of all men from the dead, "If the dead rise not, then is not Christ raised" (1 Cor. 15. 16), as we are reminded by St. Paul when he presents Christ in his preaching as a second Adam and celestial man, contrasting Him with the first Adam who had sinned and died. Through His Resurrection Christ raises up the fallen Adam: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15. 20-22). Through the transforming power of Christ's Resurrection our bodies are changed, our natural bodies become spiritual bodies and the corruptible shall put on incorruption.

The all-embracing transformation of the cosmos and its transition from the plane of material being to that of spiritual, but by no means disembodied being, from corruption to incorruption—this lies the foundation of our conception of the power of Christ's Resurrection. Paul the Apostle writes: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body... And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Cor. 15. 42-45).



December 6-14, 1972. A delegation of the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries in Cyprus. The delegation was received by His Beatitude Makarios, Archbishop of New Justinia and All Cyprus and President of the Republic. Archbishop Pitirim of Volokolamsk, a board member of the Australian-Soviet and Canadian-Soviet Friendship Societies, was a member of the delegation. Top photo: His Beatitude Archbishop Makarios and His Grace Archbishop Pitirim. Below: the delegation at a reception given by the President

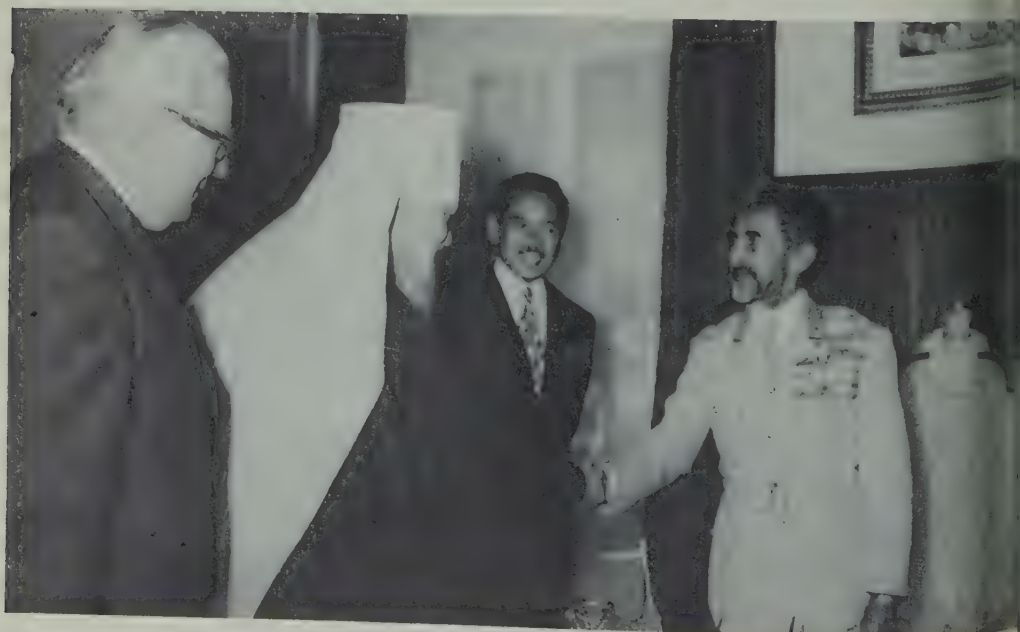


**VISITS
OF HIS HOLINESS
PATRIARCH PIMEN**

**At the Publishing House
"Matitsa Srpska" in Novi Sad,
Yugoslavia, October 14, 1972**

**In the Sveti Tskhoveli Cathe-
dral, Mtskheta, Georgia,
November 9, 1972**

**In the Gegard Monastery,
Armenia, November 11, 1972**



CPC leaders: Dr. H. Hellstern, Metropolitan Filaret of Kiev and Galich, Exarch of the Ukraine, and Pastor Dr. R. Andriamanjato at an audience granted by His Imperial Majesty Haile Selassie

the analogy with the natural world (n, etc.) the resurrection of all men from remains an unfathomable mystery and of Christ's Resurrection comes into its all its entirety in the eschatological con- Christ shall subdue all His enemies shall be all in all (1 Cor. 15. 28). In ter on the resurrection from the dead Apostle by way of conclusion shows rs a mystery saying that we shall not but shall all be changed in a moment, vinking of an eye, at the last trump; trumpet shall sound and the dead shall incorruptible, and we shall be changed. corruptible must put on incorruption, and tal must put on immortality. So when uptible shall have put on incorruption, mortal shall have put on immortality, ll be brought to pass the saying, "Death owed up in victory" (Is. 25. 8).

ath, where is thy sting? O grave, where victory? The sting of death is sin; and gth of sin is the law. But thanks be to ich giveth us the victory through our us Christ" (1 Cor. 15. 55-57). St. John om in his **Easter Oration** glorifies the umph of the Resurrected Christ in the g words: "Christ is risen and thou (Hell) ounded. Christ is risen and the demons en. Christ is risen and the angels rejoice. risen and life exults. Christ is risen and none dead in the tomb. For Christ is om the dead, and become the firstfruits that slept (as quoted by A. Bloom, "Me- s on a Theme," London and Oxford, 1972,

edeeming power of Christ's Resurrection hall be fully revealed in the Second Com- the resurrection for all men, has invis- de its mtrk on the world ever since the ction of Christ that culminated in the ascension, when the Son of God Who had l human form came to sit on the right God the Father, placed on His Throne nature assumed through His Hypostasis fied, and sent forth from His Father the pirit that He might bring light to the The redeeming power of Christ's Resur- makes possible on earth for the first time life and prepares for the resurrection of from the dead. Eternal life, in the of Nicholas Cabasilas, started at that although it will only be revealed in all ess in the world to come.

power of Christ's Resurrection, the power al life manifests itself above all in the and her sacraments. In the sacrament of , in the threefold immersion, we share

Christ's death and burial and then rise again with Him. We thus participate in His Death and Resurrection. Paul the Apostle writes in his Epistle to the Romans: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.." (Rom. 6. 3-5). We are already possessors of this newness of life, which fills us with confidence in resur- rection on the last day: "...if we be dead with Christ, we believe that we shall also live with Him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. 6. 8-9). However our death and resurrection with Christ in Baptism only hold good, when we in truth die to sin and begin a new life. Paul the Apostle teaches us: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6. 11). Baptism is birth in prepara- tion for eternal life: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jn. 3. 5).

The sacrament of the Eucharist is also the sacrament of the life and death of Christ and at the same time a proclamation of Christ's atonement in expectation of His Second Coming: "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11. 26). Partaking of Christ's Holy Sacra- ment is the source and pledge of our resur- rection, as the Lord Himself testified: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day... he that eateth of this bread shall live for ever" (Jn. 6. 53-54, 58). This is why St. Ignatius of Antioch designated the Body and Blood of Christ as the elixir of immortality, the antidote to death (cf. Letter to the Christians at Ephesus 20. 2).

In the sacred writings of the Christian Fathers we find much material testifying to the fact that even today the power of Christ's Resurrection is at work in the souls and bodies of the saints in anticipation of resurrection for all men. St. John Climacus, for example, when writing of the se- renity attainable for ascetics, refers to it as a resurrection of the soul that precedes resurrection for all men. St. Macarius of Egypt teaches that the kingdom of light and the celestial figure of Jesus Christ now miraculously illumine men's

souls and reign in the souls of the saints and that Christ is only truly visible to our souls up to the day of the Resurrection, when our very bodies will be glorified in the light of the Lord, which even today is to be found in men's souls, so that our very bodies attained the kingdom of light together with our souls which already receive the Kingdom of Christ (cf. "Spiritual Meditations," 2,5, 81-91, published by Dorris-Klosterman-Kroger). In his Paschal Sermon St. Simeon the New Theologian states that the mystery of our Lord Christ's Resurrection never ceases miraculously to accomplish itself within us if we so desire and he explains "how Christ is buried in us; as in a grave, and how becoming as one with our souls, rises from the dead raising us up with Himself" (Catechesis, 13, 36-40). "When He is present in us as Spirit, He raises us up from the dead quickening us and enabling us to see Him in all his greatness within us, immortal and indestructible" (ibid., 13, 120-122). These utterances of the Christian Fathers reveal the power of Christ's Resurrection over the souls of individual men on earth.

In the Orthodox liturgy the significance of Christ's Resurrection extends to the whole universe, both visible and invisible. This is made quite clear, for instance, in the Easter Service "the festival of festivals, the triumph of triumphs" compiled by St. John of Damascus and based mainly on the Paschal Sermon of Gregory of Nazianzus. Christ's Resurrection—the Easter of the New Testament—is presented as a transition to a new life: "The Day of Resurrection! Let us be illumined, O ye people: The Passover, the Passover of the Lord! From death unto life, and from earth unto heaven hath Christ our God brought us over, singing a song of victory!"

(trans. by Isabel Hapgood, Op. cit., p. 227). whole world is filled with the radiance of Christ's Resurrection: "Now are all things filled with light: heaven, and earth and the places under earth. All Creation doth celebrate the Resurrection of Christ, on whom also it is founded" (ibid., p. 228).

The Paschal Night itself with its triumphal ritual is the prototype of resurrection for all and possesses profound eschatological significance: "For holy, in very truth, and word of all solemn triumph, is this redeeming, radiantly effulgent night, the harbinger of the bright-beaming Day of the Resurrection—when the Light Eternal that hath no bound shone forth in the flesh from the grave for mankind" (ibid., p. 231). The Easter canticles not only bring out the universal aspect of the Resurrection but also point to the necessity of personal participation in the sufferings and Resurrection of Christ so that we might share both in His glory and His joy. Repeating the words of Gregory of Nazianzus we sing on Easter Night: "Yesterday, O Christ, was I buried with thee, and to-day I rise again with thee rising. Yesterday was I crucified with thee: Do thou thyself glorify me, O Saviour, in thy kingdom. The joy of Easter Night illumines our lives with a spirit of brotherhood, love and universal forgiveness: "It is the Day of Resurrection so illumine us, illumined by solemn triumph, embrace one another, saying: 'brothers' and forgiving those that hate us for the sake of the Resurrection and crying out all together: Christ is risen from the dead; trampling down death by death; and upon those in the tombs bestowing life!"

Archbishop VASILY
of Brussels and Belgium



FESTAL HYMN OF RESURRECTION

We have seen Christ's Resurrection, let us worship the Lord Jesus, for that He is holy, He only is without sin. Thy Cross, O Christ, we worship, we sing and tell the glory of Thy holy Resurrection: for Thou art our God, beside Thee we know none other, and we call upon Thy name. O come, all ye faithful, come and let us worship Christ's holy Resurrection. For, behold, from the Cross is come joy unto all the world. Evermore we bless the Lord, and of His Resurrection sing: for He hath endured the Cross, and death by death undone.

St Basil the Great on Fast and Prayer

In his works Saint Basil the Great places great emphasis on the significance of fast and prayer as a spiritual self-discipline without which an salvation would be inconceivable.

As the first-created man, says Basil, loving God of his own will, dwelt in the heavenly bliss in communion with God, in the angelic life of fast and prayer (4, p. 7).

The cause of the first man's fall was his free will (4, p. 135). By an act of disobedience he violated the vow of abstinence and broke the living union of communion with God, that is, he held in scorn the heavenly obligations of fast and prayer.

The call of our Lord Jesus Christ to communion through self-denial (Lk. 14, 26) is addressed to the free will of fallen man: "If any man will come after me, let him deny himself, and take up his cross and follow me" (Mt. 16. 24) (3). He calls man to the voluntary fulfillment of those heavenly obligations, which he has freely forsook, of observing the commandments of fast and prayer (4, p. 7-16). By moral rectitude, a voluntary denial of one's self and by submission to God's will, man may find favour in the eyes of God and be saved.

Our Lord Jesus Christ, calling us to communion through self-denial, indicated the gradual attainment of man to spiritual and moral perfection. The asceticism of fast and prayer, as it is developed, leads from the body to the soul and thence to the spirit (5, p. 109-110). Saint Basil the Great sees the goal of fast and prayer in the cleansing from sin and shame, in the restoration of the divine image for communion with God, in the good life to the glory of God. He orders that he may inherit the heavenly, blissful life in the world to come, man must strive zealously to attain the heights of Heaven, ceaselessly exalt himself above earthly things, and strive for the heights where Christ dwells (1, p. 134).

Through divine grace, man, having turned to the true faith in God becomes free of this sinfulness. Lack of abstin-

ence was the cause of the Fall and is in the nature of erring. Out of greed grows dissipation, the soul becomes dimmed, deprived of the illumination of the Holy Spirit (2, p. 47) and man becomes incapable of great vision (2, p. 181).

The example of our Lord Himself and all the saints (4, p. 9-20) bears witness to the absolute necessity of bodily fasting. It is necessary to overcome the stomach (5, p. 361) for the healing of the passions (4, p. 27). Repentance without fasting is ineffectual (1, p. 7) since fasting is the beginning of repentance (4, p. 28). The aim of bodily fasting is the enslavement of the flesh (2, p. 44). Fasting bridles the lust of the stomach and of that which is below the stomach (2, p. 45). It means the removal of the passions, the mortification of the body, the destruction of the sting of lust (5, p. 127).

Fasting shows that man died with Christ and has mortified his "members which are upon the earth" (Col. 3. 5) (5, p. 129), it emphasizes that man has "put off the old man with his deeds" (Col. 3. 9), "which is corrupt according to the deceitful lusts" (Eph. 4. 22) (5, p. 109).

It is necessary to fast, says Saint Basil the Great, not for appearance's sake (4, p. 6) and vanity, for the Lord reproached the hypocrisy of the Pharisees. Fasting must be observed in the praise of God and be in accordance with the canons of the Church, since it consists in the complete renouncement of self-will and of the desires. Self-willed fasting is reproachable because it is devoid of piety (5, p. 253). They are greatly mistaken who see the essence of fasting in "total abstinence from food." "Will worship, and humility, and neglecting of the body" (Col. 2. 23) (5, p. 252) is reproached by Saint Basil the Great as a violent destruction of life. Harshness to the body is essential for effective prayer and not at all because the body is by nature evil—it is not its breaking down or destruction that is necessary (5, p. 130), but its spiritualization as a creation of God.

The classical analogy of the horse and rider is directed against those who hold the body in disdain (5, p. 358), it must not be made weak but strong so that it may be implemented for the performance of good deeds (5, p. 371). The Holy Writ does not command its wearing down by immeasurable inflictions (5, p. 363). Excessive abstinence weakens the body's strength, making it inactive and listless (5, p. 362). The natural strength of the body should not be weakened (5, p. 362). It is necessary to keep the body active, says the saint, never weakened by excessiveness (5, p. 363). Fasting must be reasonable, according to the strength of each person (5, p. 362). The sensible, godly degree of fasting is that which does not hinder prayer and spiritual life.

The flesh and the spirit struggle one against the other (4, p. 16), therefore bodily fasting leads to the triumph of the spirit over the body. Fasting does not allow the body to "overcome the spirit" (2, p. 45). So much as is taken away from the body, that much is added to the soul (4, p. 21).

So, the significance of fast and prayer for man is in that it gives him power over the stomach, subdues the flesh and permits it not to commit fornication, uncleanness, inordinate affection, evil concupiscence" (Col. 3. 5) (2, p. 451).

Abstinence is the mother of cleanliness, the giver of health (5, p. 129). It is good for rich and poor, sick and healthy. It is always good for everyone (4, p. 27), therefore we must meet it joyfully, and carry it out sincerely (5, p. 253; 4, p. 5).

Prayer is the natural need of man, the breath of the spirit (Jude 1, 20). The highest prayer is that of praise and contrition, the lower supplication. "When you pray, do not come immediately to supplication," teaches Saint Basil the Great. "Otherwise you will discover for yourself that, through self-will you pray to God only because of need" (5, p. 348). Prayer must begin with praise to the Creator of all things (5, p. 348).

We must pray in the fear of God and with meekness, confessing our unworthiness and sins. In our prayer, expressing our belief and love to God, we must thank Him for His long-suffering and

love of man (5, p. 354). We must always be grateful to God, both in days of trial and days of good fortune since the Lord is our Creator, Redeemer and Saviour. We must always thank God, even when that which we ask is not granted—for are there not always those less fortunate than we are? (p. 354)?

Saint Basil the Great says that if we give praise and submission to God's will, we may make supplication, only for that which is worthy of God in the Kingdom of God (5, p. 349, 350, 2, p. 51). The object of prayer must not be self-will. In praying we must leave everything to God since He knows better what is good for each of us (5, p. 349). The meaning of fast and prayer consists in teaching ourselves to obey the will of God.

By expressing our wish and will in prayer, we afford God the possibility of fulfilling His holy will as regards our salvation. God is All-Knowing and All-Bountiful, but in order that the Heavenly Kingdom may be attained we must beseech Him with zeal and great patience, with devout faith, continually doing good (5, p. 350), with hope and with sincere love, not as the Pharisees (2, p. 51).

In order that our prayer should be heard we must stand before God with reverence, fear and trembling (5, p. 351). There must be contrition and self-discipline, insistence and heartfelt supplication. Only sincere prayer worthy of God's help and dispels wicked thoughts. The success of fast and prayer depends on how righteous is the Christian's life. The divine gift of forgiveness is effective for those who by their own free will avoid sin (2, p. 49). God's presence never disappoints those who carry out the will of God (5, p. 352). Prayer is redemptive only when there is complete abstention from the passions and evil.

The futility of prayer is caused by the moral imperfection of the supplicant, his unworthiness (sinfulness, faithlessness and sloth). Every prayer is heard but not every prayer is answered. Our prayer remains unanswered when we ask for something evil or without repentance (2, p. 48). To triumph over sloth, the Church of Christ teaches

Christian godliness, essential for his al-moral perfection, through fast prayer. The Christian binds himself to observe the rules, rites, prayers and the Church's canons on fast and prayer (both personal and communal). Fast is inseparable from intense prayer.

The Church of Christ teaches us to observe the East during prayer (3, p. 272). The Christian must be courageous and diligent in his fasting and praying. He must not only be attentive and devout, but also energetic.

In order to strengthen the will and increase godliness the Church obliges the Christian to maintain the spirit of prayer at all times.

The Christian must not only take part in communal prayer, but must pray privately every day, in the morning, at midday, 6th and 9th hours, in the evening before sleep, at midnight, before dawn and even during the night (65, 66, 67); he should not neglect the appointed hours of prayer, which remind him of the blessings bestowed upon him by God. At the close of the day he must give thanks and confess his sins; for everything we must propitiate God through prayer (5, p. 162, 163).

Only those who shall be spiritually mature when they learn to pray to God for success in their undertakings (5, p. 161). We must never abandon prayer, it must always be with man. But the power of prayer is not in words, but in spiritual strength and good deeds.

The practice of fast and prayer teaches the godliness of the spirit. The Christian who is in a state of self-containment deepens his self-awareness. The expression of asceticism is a state in which man, conscious of his sinfulness, meditates on the spiritual world and enters into communion with the Godhead.

Through prayer and fasting, the ascetic attempts to cut off sinful passions and to live in righteousness and sanctity in the glory of God and the good of the world close to him. With moral cleanliness prayer is perfected—from oral to silent prayer and thence to the prayer of the heart, inspired by

God, and then the whole of life becomes ceaseless prayer (4, p. 67). As prayer is perfected, the feeling of love for God and our neighbour develops. This love is less perfect when man addresses God with a request, it is more perfect when he thanks Him—his love achieves the highest level of perfection when he praises, God. In degree of fullness of love communal prayer is more perfect than private.

For fallen man to attain perfection, in whom the flesh rules over the spirit, even intensive fasting is insufficient, if in his soul he does not abstain from that which fosters sin.

The psychological meaning of fasting is revealed as the Christian's moral state is perfected. The fast, becoming true and pleasing to God, as a good keeper of the soul and as a means of correction and perfection, benefits the soul (4, p. 5-30), concentrating it on prayer.

A condition for the success of spiritual fast is faith: that "he who is sure that God sees his spiritual actions abstains from passion" (5, p. 252).

And so, fasting is not only the abstinence from food, but also from evil thoughts and all passion (5, p. 395). In the struggle with the passions the fast leads to chastity which is not only corporal but spiritual. For the maintenance of purity of heart and the success of prayer the holy ascetics retired into silence. By retreating from the world they protected themselves from the evils of worldly life and saved themselves from the waves of life's ocean. Saint Basil the Great says, "Isolation from the world does not consist in the body being without the world, but in the soul's renunciation of desire of the body... We are afforded great advantage by isolation which mortifies our passions and gives us time to completely cut off the passions from the soul. The mind, which is not confused and distracted by the world of feelings, retreats into itself and thence rises to the thought of God. The soul, free of worldly cares, directs all its zeal to developing virtues in itself (6, p. 9, 10). Renunciation of the world is the crossing over of the human heart into its heavenly abode (5, p. 112).

As a result of the contradiction between the flesh and the spirit, the aim of asceticism, of fast and prayer, is to give the spiritual basis preeminence over the flesh. The direction of his spiritual development and moral perfection depends on the will of man and therefore self-denial, where man renounces the desires which hinder his attainment of godliness, acquires special significance (5, p. 109). The heart is the root of the passions. Purity of heart is essential in communing with God and helps "to keep the truth before God" (1, p. 209). He must concern himself with the "beauty of chastity," a distracted mind cannot succeed.

Distraction results from idleness of the mind, from disbelief (5, p. 206). Evil thoughts arise not only through negligence, but also through the evil intention of the devil. Such assaults should be fended off by abstinence, praying for help from above (5, p. 387). When our thoughts are troubled, we must pray ceaselessly, without wearying or becoming discouraged (5, p. 388) "until God, seeing our persistence illuminates us with the divine grace of the Spirit" (5, p. 388). The success of our struggle against our sins depends on the sincerity of our prayer and our ability to unite with God. The aim of fast and prayer is the purification of the heart and the acquisition of zeal in asceticism which strives for salvation.

Continuing the struggle against sin and seeking communion with God, a Christian receives the divine grace of the Holy Spirit, through the Holy Sacraments of the Church, by the grace of Christ's Cross. God helps those desiring purity to become free of passions. By abstinence the soul gains strength to meditate on the Holy Trinity (5, p. 356). That the soul be not idle it is essential for the spirit of Christ to dwell in it (1, p. 287). But it is impossible to receive Divine Beneficence until we have driven out all sinful passions (1, p. 212), concludes St. Basil the Great. For vice is nothing other than the impoverishment of goodness (5, p. 359). Sloth is evil since it is pleasant to unclean spirits. Through sloth the soul co-participates in the flesh's passions to sin (5, p. 357) and perishes

from vice. Neglecting prayer leads to bodily passions. Bodily desires are strong within us when the mind is idle, obedient when the mind directs and rules the body (5, p. 357). If the soul directs the wishes of the body and it should then the body and the soul are saved (5, p. 358), and when it is concerned with the heavenly things bodily passions have no time to mutiny (5, p. 364).

Abstinence is the weapon for overcoming the passions: "the supervision of the mind" constrains the thoughts (5, p. 355). By making our body a sanctuary for the soul, by drawing our mind within ourselves, it is possible by observing abstinence to be as though in the desert, and thus turn only to God (5, p. 371).

In soul and body a Christian must attempt to lead a righteous life. Cleanliness of heart is made manifest in the attainment of Christian virtues.

In so far as man is twofold, consisting of soul and body (4, p. 45), practice in righteousness must consist not only of spiritual feats, but also of bodily labour (5, p. 365). Some avoid action under the pretext of prayer (5, p. 161), but the aim of piety is not an excuse for inactivity (5, p. 160). Prayer must lead to righteousness. Imitating the life of the Master and His Apostles and disciples, in virtues of the soul and bodily feats it is necessary to use "the body in the service of good deeds" (5, p. 370). "Goodness is not attained while the body is unable to effect that which the soul has chosen" (5, p. 370). Virtues of the soul and bodily labour have the strength of prayer. The ascetic's every deed and every word, and act of his soul (thought of God) may be called praise of God, that is prayer, because he does everything for the glory of God. The righteous man's actions are in accordance with God's will and he is always mindful of God the Master. He prays incessantly and even in sleep his heart is watching (1, p. 237).

Active prayer leads the righteous to spiritual and moral perfection and bliss. A flaming desire for salvation lies at the basis of asceticism by fast and prayer. Only through the zealous effort to do the will of God is it pos-

to fully uproot the passions with the help of divine grace.

Fasting strengthens the seeker after Christ in the spiritual battle (4, p. 12). It is the highest aim of the fast, and it is a formidable weapon against the passions. Fasting, by subduing the passions, enables man to fight against the passions and even to drive them out of him. "Howbeit this kind goeth not out but by prayer and fasting" (Mt. 17, 21). In this is the beneficial significance of the fast. Spiritual fasting is a healing, destroying sin (4, p. 127), rooting out the passions. Fasting hastens our prayer to heaven, through lending it wings to ascend the mountain" (4, p. 12). Fasting in man spiritually, likens him to the angels, exalts him to God (4, p. 23). "The angels in every church take of those who fast" (4, p. 21) and receives them into the fold of the Church" (4, p. 24). Fasting is a school of ascetics, the companion of sobriety; it mines the Nazarite and perfects the best because without fasting it is impossible to draw the strength for the performance of holy rites" (4, p. 127). It brings forth prophets (4, p. 127), affords the ascetic the bliss of union with God. Through fasting the tears of repentance turn to spiritual joy in the Lord, because joy is the companion of righteousness and blessedness (5, p. 356).

Fasting is a demonstration of love for our neighbours, saving them from temptation (1 Cor. 8, 13) [5, p. 127]. Fasting arouses us to perform good works since bridling of the passions is the most effective source of virtue (5, p. 361).

In the practice of fast and prayer Christ glorifies our Father who is in heaven (Mt. 5, 16) [5, p. 128]. Fasting is a meeting with one who abides in God, as for example with the prophet Elijah. Fasting can help to correct one who does not abstain. After many ascetic struggles, denying evil (sin) and confirming good (love of God) prayer reaches the highest degree of moral and spiritual perfection. Where there is cleanliness of heart (free of passions) (1, p. 127), a state of sanctity, when the human spirit is united with the divine Spirit of the Holy Spirit, moral and

spiritual perfection attained by prayer becomes unlimited and everlasting. The soul having become God-inspired by continual recollection of God, by intense search and ineffable love for Him receives the gift of prophecy (2, p. 8).

In a state of godliness the saint is called a temple of God (3, p. 266; 6, p. 39), in which the Holy Spirit is resident (4, p. 28). The prayer of the saint is the breath, the abiding in him of the Holy Spirit. The Lord says: "The true worshippers shall worship the Father in spirit and in truth" (Jn. 4, 23). The image of the invisible God, the radiance of the glory of God can be seen only through the illumination of the Holy Spirit (3, p. 266).

On such an exalted level of spiritual and moral perfection—"walking with God"—the fruits of self-denial by fasting and praying are the true gifts of the Most Holy Spirit. "...Souls in which the Holy Spirit is resident, which are illuminated by the Spirit, themselves become spiritualized and pour their divine power on others. Hence, foreknowledge of the future, the understanding of the mysteries, the attainment of the treasured, the distribution of gifts, heavenly living, rejoicing with the angels, joy without end, abiding in God, likeness to God, and... godliness" (3, p. 217). So, of the numerous fruits of the ascetic practice of fasting and praying it is possible to mention the absence of passions, spiritual peace (Mt. 11, 21), joy in the Lord, illumination, holiness, likeness to God, cognition of God, habitation in God, sanctity.

In the state of saintliness the spiritual strength of man is similar to divine one. A feeling of flaming love unites man with God in blissful communion. Love unites those "who love us and those who hate us," the living and the dead, the Church on Earth and the Church Triumphant in Heaven—all in one truly universal Eucharistic prayer. Saint Basil the Great prays "for all and everything," for the whole world, for the whole of humanity—and grant us with united lips and one heart to glorify and praise Thy most honoured and magnificent Name of the Father, Son and Holy Ghost, now, and for

ever, ... Amen" (Liturgy of Saint Basil the Great).

The Eucharistic prayer of Saint Basil the Great in its all-embracing love (in one of his prayers on the day of Pentecost Saint Basil the Great even prays for "those who are in hell") reminds us of the prayer of our Lord Jesus Christ, the High Priest, who prayed to God the Father: "That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us..." (Jn. 17. 21-22) [16, p. 351].

In the state of sanctity, by grace of the ascetic feat of fasting and praying, the will of man, confirmed in goodness, has become truly free and undaunted, as with the saintly angels, and the mind, which became clearer by knowledge of God, with perfect unwavering concentration contemplates God.

The saints are conquerors of the flesh, the world and the devil (4, p. 8-17).

The ascetic feat of fasting and praying makes man the master and not the slave of death; it leads him to the highest level of perfection—death of the righteous is a going away to a better life.

The God-inspired spirit of man is a

force which transforms the body upon his glorification on the Day of Resurrection—the transition from "the knowledge of the material to the perception of the immaterial" (6, p. 34).

In spiritual-moral perfection fast and prayer are inseparable one from the other. According to the teaching of Saint Basil the Great, the practice of fasting and praying defines all spiritual-moral perfection, directed at salvation. Fast and prayer are, in truth, those moral wings with which man is called to fly to Heaven.

So, the salvation of man depends on his will and determination to fulfill the will of God, contained in the commandment of abstention and a living union of love with God, in the heavenly duties of fast and prayer.

Hierodeacon PAVEL GASHKOV

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CORRECTIONS

The following misprints in JMP No. 1, 1973 have been noted

page, column, line,	should read
p. 2, left col., line 44	The Doctor's...
p. 11, right col., line 33	Beatitude Archbishop Jeronymos
p. 58, right col., line 25	a simple... "on the straight..."

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